

# PETER HIS REPENTANCE.

*Shewing, among other things, these two Points  
for edification.*

I. What weakenes remaines in Gods owne Children, especially in times of triall and danger; and so, what little cause they have to trust their hearts, or be confident of themselves; but get to be strong in the Lord, and in the power of his might.

II. What is the power of Gods grace and Covenant, for renewing his Children by repentance; and so, what encouragement they have to return after every fall, and goe on in their course of Watchfulnesse, Humiliation, Prayer, and magnifying of *Jesus Christ*.

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By Dr. THOMAS TAYLOR.

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ROM. 11. 12. Be not high minded, but fear.

*Non proponitur tibi exemplum cadendi, sed si cecideris, resurgendi, Ambros. in Psal. 51.*

*Sit casus majorum, tremor minorum.*

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LONDON:

Printed for *John Bartlet*, dwelling at the signe of the guilt Cup  
neere St. *Austins* Gate, 1653.

# THE REPRESENTATIVE

I. What weakness remains in  
Gods own Children, especially in  
times of trial and danger; and what  
they have to trust their hearts on, and  
of themselves, but to be strong in the  
Lord, and in the power of his name.

II. What is the power of Gods grace  
and Government, for restoring his Children by redem-  
ption; and to what end, and how they have to  
return direct every day, and to a final count  
of what they do, in this world, in respect  
of their hearts, and in respect of their lives.

By Dr. THOMAS TAYLOR.

Non propositum est tibi exemplum carnis, sed a carnis re  
ingenuis, Ambrosius in Rom. 8.

Printed for John Baskin, dwelling at the Gate of St. Dunstons Church, in Fleet Street, near St. Dunstons Church, in Fleet Street, near St. Dunstons Church.





## P E T E R S R E P E N T A N C E.

MARKE. 14. 27.

*And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the Sheepe shall be scattered.*

Verf. 28. *But after that I am risen, I will goe before you into Galilee.*

Ver. 29. *But Peter said unto him, Although all shall be offended, yet will not I.*

Ver. 30. *And Jesus said unto him, Verily I say unto thee, That this day, even in this night, before the Cocke crow twice, thou shalt denie me thrice.*

Ver. 31. *But he spake the more vehemently, If I should dye with thee, I will not denie thee in any wise. Likewise also said they all.*



**I** hath beene said of old, that the Patriarkes Instrum: Pa- and holy men of God instructed the Church triarcho, tam as well when they erred and fell into sinne, as errantes, quam when they delivered wholesome and sound Do- doctores.ctrine. Which may be particularly instanced in the Apostle Peter, who in his two Epistles hath left us very good instructions for our Faith and Obedience, and against Deceivers: and in these passages of the Gospell is propounded to us as a Pattern of humane frailty in his fall, and of Divine power in his rising and repentance: both which instruct Believers concerning the strength of corruptions remaining in

them, concerning the weaknesse of their graces, their need of renewing faith and repentance, their need of humility, feare and watchfulnesse, the mercy of a pardoning God, what thankfulness they should returne for that mercy, and for the certainty of persevering in the estate of grace, though with many failings and hobblings in the way.

But first in generall, concerning all the Disciples: we have here a Prediction of Parts of this their dispersion, ver. 27. all of them offended in him: together with a confirmation History.

of it by a testimony of the Prophet *Zacharie*, the *Shepherd smitten*, and the *Sheepe scattered*, ver. 28. To which Christ subjoynes a consolation, namely that he and they should have a joyfull meeting together againe after his Resurrection; with the place where, in *Galilee*.

Particularly of *Peters fall*; first we have the occasion of it, that is, his rashnesse, saying once or twice, he would sicke to Christ though all should leave him, ver. 29. Then our Saviours checke thereto, ver. 30. first admonishing him of his fall, *thou shalt deny me*: secondly, the determinate number of his falls, *thrice*: thirdly, the time, *this day, even this night*. Fourthly, the signe he gives him, *before the Cocke crow twice*. Whereunto Peter replies more stiffly, ver. 31. *to dye with him rather then deny him*.

Afterward, when this prediction is to be acted; we have first the Occasion of *Peters fall*, partly in his going into the Priests Hall and warming himselfe by the fire, partly in the Priests Maids, who charged him with adhering to Christ, ver. 66, 67. Secondly, his fall is selfe, ver. 68. whose particulars with the circumstances and aggravations, we shall meet in treating of the words.

Lastly, for his Repentance; we have first the time, *then*: secondly, the meanes, both externall, the crowing of the Cocke, and Christ looking backe upon Peter; and internall, Peter remembered the words of our Lord, and weighed them well: thirdly, the manner of his Repentance, *he went out and wept bitterly*.

In all which we shal finde usefull notes and instructions for the use of edifying, that we may avoyd the like falling into like dangers; or, if we fall, we may at least recover all by the like repentance. And first of our Saviours Prediction.

*All yee shall be offended because of me this night, &c.*

**H**E predicteth both their fall and rising, their sinne and his grace, that they might not despaire though their sinne were great; but come againe by repentance, and take hold of his grace.

Note 1. How Christ is a rocke of offence; he saith not, you shall be offended by me, but in me. In my infirmity, humanity and base estate; for Christ was never a cause active of offence, never gave just cause; but passively, an occasion of offence, as a rocke offends no man, but a blinde Man falls and offends at the rocke; Not properly and Actively, but accidentally and Passively; so Christ offends none: but so many are the scandals about and concerning Christ, as he pronounceth him blessed that is not offended in him.

Note 2. Some are offended at the basenesse of his Birth; *Is not this the Carpenters Sonne?*

1. At the place of his Education; *Can any good come out of Galilee?*

2. At his Doctrine; these are hard sayings, who can beare them?

3. At his Miracles; *he casts out Devils by Belzebub*.

4. At his conversation (as too licentious, Mat. 11. *Johns Disciples Fast, &c. A Wine-bibber, Glutton*).

5. At his Company; *He converseth with sinners*, Luke 5.

6. At his Allegiance; that he payes not tribute, Mat. 17.

7. At his Crosse and Passion; *We Preach Christ crucified, a scandall to the Jews*.

But what marvaile of all this, that Scribes and Pharisees, blinde guides, and blinde People led by them, take offence by Christ, when even his Disciples and all they take offence at his lowe estate and Passion, immediately before warned by his own mouth?

But see how prone we are to offend our selves in Christ; say not as the Jews, Had we lived in the dayes of our Forefathers, we would not have flaine the Prophets; so, had we Christ among us, we would not be offended; for every one almost is offended in him: Thus

Christ comes in the Preaching of the Word; but that is a breach and foolishnesse,

imbecillitas  
quum animad-  
vertit. Rev.

Many offend-  
ed in Christ  
and how.

1 Cor. 1. 23.

ness, yet without this foolishnesse of Preaching you shall never be saved; thou wouldst have heard Christ on earth hadst thou lived; no; He that heareth you, heareth me; and contrary.

Whatsoever Christ speaks, thou wouldst not be offended; but nothing the Minister speaks but offends thee. If Christ should bid thee leave thy Urry, thou wouldst not be offended at him. If his Minister in his name bid thee, it offends thee.

If Christ should say to thee, *swear not at all, love your enemies, in giving honour go one before another, redeem the time, play it not away, put off vaine fables in Apparel,* &c. you would not be offended. But he hath said it, and his Ministers cannot speake it after him, but thou art offended. James 5.  
Mar. 5.  
Rom. 12.  
Ephes. 5. 16.

If Christ should bid thee take up his Crosse and follow him, thou sayest thou wouldst not be offended; but the Crosse of the Gospell so offends thee, thou wilt rather part with the Gospell then suffer a word of disgrace for thy profession; is not this to be offended at Christ? Christ comes in his Servants that hold forth the word of life by holy profession, and expresse the vertues of Christ, and abstain from the evils of the world; thou abhorrest them, canst not abide them, a packe of dissemblers; thou wouldst be an enemy to Christ and his Apostles.

Note 2. Marvaile not that the most of the world be offended at Christ this Holy professing day; if the Apostles could be so offended at his very person, how much more on offends at the world at his profession? as in the dayes of the Jewes, *I say 8. 18. Behold, I and this day the Children thou hast given me, are as signes and wonders in Israel.* Holy professing day.

Christ's owne Disciples who were mirrours in the world, were counted monsters in the world; and those that lived as Angels, were as gazing stocks to men and Angels, 1 Cor. 4. 9.

The holy religion of Christ was once everywhere counted as Heresie, Acts 28. Acts 24. 14. 22. so is it among Christians; but shall we count it Puritanisme, which is a vile Heresie? or is the Doctrin which we Preach and you profess a Sect? if it be a Sect, better be no man then not of this Sect.

Note 3. Comfort to godly Preachers and professors of Religion; if the world be offended in them, it was so in their head before them. And the servant is no better; and they are offended in them that would be offended in Christ himselfe; be content as Christ; and for no other cause in them then that in Christ, and the light being the same, if it offended in the Head, it will in the Members; Christ's Doctrin tended to Mortification, and crossed wicked mens lusts; if thine doe so, as the world was offended in him, so will it in thee. Christ's life was holy and innocent, and actually reprov'd the corruptions of the world, and this was another cause of offence. If thy life doe so, all loose persons, Teachers or others will be offended in thee; Christ's Ministry was powerfull against sinne, not as the Scribes, but with Authority; this was an eye-sore to blinde guides. If thine be so, then it will be an offence and pricke in the eyes of numbers. Comfort to godly Preachers and professors.

Christ's whole course was so gracious, so profitable, as God testified with him everywhere that he was with him; here was a matter of joye: If God testifie with thee, envious men will testifie against thee; For if we let him alone, all men will beleve in him.

Note 4. Let our care be, that the world may not justly be offended by us; and if in us, it was our Lords case, and our comfort shall be, men are not so much offended in us, as in Christ in us. Offend none justly.

Christ never offended any man, yet what loads of slanders carried he to sanctifie ours?

Quest. How should a Christian subject to offence carry himselfe, to stop the mouthes of wicked men, when nothing he doth never so carefully and justly, but is traduced, himselfe slandered, wronged, abused?

Surely thus we must resolve:

1. That innocency, wisdom, goodness, will not free us against the worlds malice,



malice, no not if it were equall with Christs, no more then it did with him; but before Gods tribunall and equall hearing of men.

2. That Dogs will bark at Strangers, though they neither make nor meddle with them; and a wise Traveller (shall make himselfe worke enough to stop every Dogges barke) will goe on his way, and esteeme it as the barke of Dogges.

3. Labour to give no offence; and if Christ in thee offend any, let them stumble and fall; for to this they were appointed.

A trial of true  
religiosity.

Note 5. A *Fit* for the choice of our Religion, or the triall of it. Christian religion is a general offence to the wicked, as Christ the subject of it; most of the world are offended with it, as Christ himselfe was left of followers, friends, Disciples, kinsfolkes; and ever suspect that way the most walke in; that is the broad way; the greater part still is against the better part.

Few shall be saved, few beleeve, few finde the narrow way; Christ hath but a few Disciples, and they for a time offended in him too.

Dislike not that Religion which hath but a few; a few haire braind fellows onely run to Sermons, and are so precise, say some. But choose thou the broad way at thy perill, and esteeme thy Religion as the Papist his, by Multitudes.

Good men must choose theirs by Truth, and that is a deare commodity in the hands of a few; and you must make this your wisdom to goe rather by the guide of a few that have their eyes to see their way, then of Multitudes that are blinde and discern nothing.

*For it is written, I will smite the Shepherd, and the Sheepe shall be scattered.*

Confirmation of the former Prediction, by a testimony of Zacchary 13.7. Christ gives here a twofold reason of the Disciples scandall.

1. It was foretold; the Prediction must be accomplished.

2. Because the Shepherd was to be smitten. they as Sheepe must be scattered.

Scope.

The Scope of which place is, to prove Christ the true Pastor of the Flocke, even by his smiting and abasement; and so most aptly alledged that the Disciples might have matter of strength and comfort thence where they stumbled and offended themselves.

Divine con-  
clusions differ  
from humane.

How different Divine conclusions are from humane, and how contrary Gods spirit is from mans in drawing conclusions! Humane reason saith thus, Christ is smitten, and therefore he is not to be longer followed as a Guide: the Disciples themselves fall off from him; but Divine reason concludes cleane contrary; Christ is smitten, and therefore is the Shepherd to whom the Sheepe ought to cleave and not scatter themselves; so *Isaiah* 53.4. *Because he was smitten of God and humbled, proves him to be our Messiah and Redeemer.*

Reason saith, That is not the true Religion which is so opposed and contradicted by Jewes, Turkes, Papists, held but by an handfull of men; the Spirit saith, that is true Christianity which is so resisted; never was the Sun so beset with darke clouds as Truth with oppositions. As therefore that Christ is the true Messiah, because he is a *signe of contradiction*, whom now Herod seekes to kill, the Scribes and Pharises are deadly enemies unto: so is that true Christianity, which the world opposeth.

Luke 2.34.

Mat. 7.14.  
1 Cor. 1.26.

Humane reason saith, That cannot be the true way which so few walke in; can so many Ages, so many great Persons be so deceived? the Spirit saith, therefore it is the right way, because so few finde it; not many great ones, wise, learned, &c. as not many, but a few meane Fisher-men followed Christ himselfe.

Reason saith, they cannot be deare to God, who are so afflicted and smitten; the Spirit from thence concludes them *Sons of God*, *Heb.* 12.6,7:



Use 1. Unsafe therefore it is to follow our reason for our guide in divine things; no, be ordered by the word and rules, of Religion.

2. And we learne to deny our selves which is the first lesson in Christianity, Mat. 16, 24.

*I will smite the Shepherd.*

WHO is the Shepherd? Christ himselfe, Iohn 10. *I am the good Shepherd.* Christ according to his many benefita.

Christ hath as many names as Benefita.

1. He redeemed us, and thence called the Redeemer of Israel.
2. He rules us by his Spirit and grace, and thence called the King of the Church.
3. He feeds us, and called thence the Bread of life.
4. He refresheth us, and thence called the Water of life.
5. He enlightneth us, and thence called the Light of the World. Iohn 8. 12.
6. He eternally appeaseth the Father, so called our high Priest, and here our Shepherd.

Quest. Why?

Ans. Because promised, Ezek. 34. 23. *I will set up one Shepherd over them, and he shall feed them,* and accordingly performed all offices of a good Shepherd.

So here called a Shepherd, a name of great love and sweetnesse.

1. As descending of ancient Patriarks who were Shepherds, and they Types of him, Abel, Jacob, David, Moses.

2. He knows his Sheepe, and markes them for his owne. Iohn 10. 3. 14. And God sets his seale on them, 2 Tim. 2. 19. knows them by name, as Cyrus his Souldiers.

3. He feeds their Soules and bodyes in greene pastures, Psal. 23. and drives them to the sweet streames and waters of comfort, by the paths of grace and righte-ousnesse.

4. Defends them from the Wolfe and enemies, being timorous, simple, weake, shutelesse creatures, to flye, resist, or save themselves; as David met the Lyon and Beare, and slew them, and saved the Sheepe, 1 Sam. 17. 34. so this Shepherd goes on to meet the Adversaries, and to give his life for the sheepe. Oh wonderfull love, and accordingly to be much magnified! this good Sheephherd watcheth over his Flocke with his eye never absent day nor night, sleppeth not by night as other Shepherds, but keepeth our bones, Psal. 34. 20. numbers the hairens, Mat. 10. 30. observeth Enemies and turneth them back, Psal. 56. 9.

One Sheepe may forget another, as the Butler did Joseph, but Christ cannot forget any of his Flocke.

5. Nourisheth the young and tender Lambes, Isa. 40. 11. breakes not bruised reedes, suffereth not his to be tempted above their strength.

Seekes them straying, rejoyceth in finding, as in the Parable of the lost Sheepe, seekes and saves them that are lost, cures the diseased; if the diseased be contagious, removes it till it be cured, watheth them in the streames of his blood, and every way saveth.

7. He bringeth them to the Fold. { 1. Of grace.
2. Of glory.

So of Christ's Title.

2. This Shepherd must be smitten; namely, with ignominy, reproach, grievous strokes, death and the Sword; so in Zachary, *Sword, arise and smite, &c.* Zech. 13. 7.

Quest. What had he deserved?

Ans. He was fellow of the Lord, not onely in familiarity of grace, but conformity of nature; for none can be Gods fellow which is not of the same nature; what fellowship betweene abhorring natures? therefore he was more pure than the Sun, and no spot in him from top to toe, but all perfection of grace; he was not therefore smitten for his own sake, but ours; so Isa. 53. 5. he was wounded for our transgressions.

(B)

3. Who

Christ according to his many benefita hath many names.

Christ why called a Shepherd.

How Christ is Gods fellow.

By whom he  
was smitten.

3. Who smit him? *I will smite him.*

*Object.* The Original in *Zacchary* saith; *Sword smite, and will smite the Shepherd.*

*Sol.* The Evangelist or our Saviour respecting sense rather than words, thus changeth them.

2. The Prophet speaketh prophetically, Allegorically, obscurely, in a compared sense.

But now the accomplishment of a Prophecy being the best Expofitor, he speaks according to the accomplishment plainly and without obscurity.

3. In both Phrases nothing else is signified but that all that trouble and persecution of Jesus Christ was moved according to the will and counsell of God, as *Act. 4. 28.* *Herod and Pilate met to doe whatsoever thy hand and counsell determined:* the Prophet in the commandement to the Sword expresth the counsell of God; the Evangelist the hand of God in the death of Christ.

*Object.* But he was smitten by the high Priests and Jewes who slue him.

*Ans.* The hand and action of God was in it latent, the actions of the instruments were apparent, Gods hand was secret and hid to them, and therefore they sinned highly in bringing Gods purpose to passe.

*Object.* That God had a counsell ordaining and permitting this sin we grant; but that he had a hand in the sin, is hard to say.

*Ans.* Saint *Luke* addeth also, that God had a hand in this action, but more improperly then counsell; for this hand wrought not with them in the sin, but moderated, guided, restrained and over-ruled the sin to his glory and Christs advancement.

*Use 1.* In that Christ is the Shepherd, comfort our selves in his { 1. Love.

Comfort in  
Christ our  
Shepherd.

2. Care, 1. Love; more Love is included in this word *Shepherd*, then if he should call himselfe our Father, Brother, Kinsman; the good Shepherd gives his life for his Sheepe, which every Father and Brother will not doe.

2. Care; the Sheep need care for nothing but the Shepherds presence, *Psal. 13.* *The Lord is my Shepherd, I shall want nothing;* that is, nothing that is needfull and good; *Jacob* was a carefull Shepherd as any was, yet lost some Sheepe; some lost, some stolne, some torne, *Gen. 31. 39. 40.*

But the care of this Shepherd is such as he loseth none whom he hath chosen. *Iob. 17. 12.*

*Moses* was a carefull Shepherd of Gods People, but sometimes weary, sometimes gruded at the great burden and charge, *Numb. 11. 11.* But Christ was obedient even unto the death.

Be patient in  
all smitings.

*Use 2.* In that Christ was smitten with the Sword; learne patience in all afflictions and crosses, ordinary and extraordinary, *Heb. 12. 2.* *Run with patience the race before us looking at Jesus.*

Are we smitten with tongues of men, (words of men) so was the greene Tree; the dry may be contented.

1. He suffered for no necessity or desert, but by voluntary humility; we deserve even fiery tryals.

2. He not for his cause, but ours, and shall not we for his?

3. He despised the shame, and why should not we doe so?

4. The end of his crosse was the exaltation at Gods right hand, and we expect the same end.

Mourn for sin  
which caused  
Christ to be  
smitten.

*Use 3.* Of admonition; in that he was smitten for us, see it affect us with sorrow, that we by sin drew out the Sword against Christ; Oh that we could cry out of our selves and sins, who brought Gods companion, and as the Apostle saith, one who thought it no robbery to be equall with God, to abase himself as a Servant, as a Sinner, to be smitten and suffer death as a malefactor, *Phil. 2. 6.* how should it humble us? looke on him whom we have smitten and mourn.

Again we should stir up our selves to thankfulness, that he who was Gods com.

companion in grace and nature, would be content to be smitten for us, that by his stripes he would heale us; had the stroke for the least sinne light upon our selves, it could not be but eternally mortal; now he having put himselfe betwene the blow of Gods sword and us who had deserved the deadly blow, to him belongs all the praise of our peace and freedome; if a man should keep a blow off us with the losse of his life, we would be sorry and thankfull for such a friend; nay if losse of a limbe, &c.

Sudy to be  
thankfull to  
Jesus Christ.

Againe, was Christ the Shepherd smitten, who was equall with God, and that by God? see that all are not hated of God, who are smitten of God; never was there such an object of Gods love, all creatures were not capable of that love which his Father poured upon him; yet he was smitten with temptation, persecution, and all kindes of affliction to sanctifie all kindes unto us, and not spared to the death.

Not all hated  
of God who  
are smitten by  
him.

Let none say he is cast out of favour because of afflictions, never any so smitten as Christ, never any so deare to God.

Againe, note who they be that are most smitten by the World in the World; even those that are likest unto God, and most conformable unto Jesus Christ.

The liker to  
God, the more  
smitten.

If Christ had not been Gods companion, he had escaped better; so acquaintance with God brings many a blow from the World; if thou wilt converse with the World which knows neither him, nor thee, he hath rode in water to lash thee as a Wanderer or Stranger.

What marvaile is it that godly Pastors whose lives and doctrine come nearest unto this chiefe Sheepherd, be most smitten in the World? if *Jeremy* be lying in the Dungeon; if *Herod* smite *James* with the Sword, and take *Peter*, and vex others; if the whole rout of Drunkards, Usurers, and bench companions say, come and let us smite this *Jeremy* with the tongue, let us slander him Towne and Country, we dare not with our hands, but our tongues are our owne, say lewd fellowes, who can controll us?

Jer. 18. 18.

Let us say to our Preacher that he never did or thought of, somewhat will stick, if we can doe it boldly enough, and with faces of brasse; for even thus was our Lord and chiefe Shepherd smitten, who saith they layd to my charge things I never knew; so may we, so may I.

Though Christ was smitten it was not by chance, fortune, or altogether by malice of wicked men, but all by the counsel and decree of God, comfort thy self.

Comfort be-  
cause Gods  
hand is in it.

1. It is Gods hand, not so heavy as Devils or wicked mens, *John* 19. 10. nor shal alwayes lie on thee, nor so long as they would, *Psal.* 125. 3.

2. As in Christs smiting, God is now executing by evill men some of his good purposes towards thee; all workes for good.

3. He suffers them to try and exercise thee for a time, as Christ; but not his counsell onely is in it, but his hand to moderate it, that they cannot doe what they will, but what he will.

*And the Sheepe shall be scattered.]*

THE effect or consequen tof the Shepherds smiting.

1. Who be these *Sheep*, *Ezek.* 34. 10. 2. How they are scattered.

These *Sheepe* be the Disciples and faithfull Believers in the name of Christ; under the Rule, care and custody of the chiefe Shepherd.

1. The Church is the great Sheeppold, *John* 10. 16. for out of the Church is no salvation; the fold is a defence for *Sheepe*; and because the Members of the Church live in concord and peace as *Sheepe*, not as Lyons, Wolves, Tygats, &c. why. The marke of Christs *Sheep* is love, *John* 13. 13.

Church called  
a Sheeppold.

Every Christian resembles this creature in the Text: 1. Simple, foolish, subject to stay and to be scattered; yea quite lost without the care of the Shepherd, *Christians why called Sheep.* *Ia.* 55. 6. seeke the Lord while he may be found; so are the faithfull, not onely before



## PETER his Repentance.

conversion, 1 Pet. 2. 11. I beseech you as Pilgrims, wherein the whole life is but a straying from God; but even after never so little lest of the Shepherd, as *Noah, Lot, David, Hezekiah*, and here all the Apostles; and can never returne without the Shepherds call, partly in the word as *Nathan* to *David*, partly by corrections, which are as the Shepherds Dog to fetch us in, as *Josephs* Brethren.

2. Beset with all manner of enemies, Dogs, Wolves, Lyons, Foxes, and destitute in it selfe of all meanes of safety, without speed, courage, and natural weapons (as other creatures are armed with) to resist so many Adversaries, so as their whole safety is in the presence and care of the Shepherd.

So the Members of Christ beset with Tyrants, Hereticks, Hypocrites, Seducers, false Brethren, and cannot put back violence with violence; their safety and defence lies not as many beasts, in their Hornes, Hoofes, Nayles or teeth; they are onely armed with the mercy and care of the Shepherd, without whom they are sure to be a dayly prey to the Divell, the roaring Lyon and his instruments.

1 Pet. 5 8.

3. Harmelesse, patient, beare all wrongs, offer none, lose the Fleece, their lives, with meeknesse, without struggling.

Thus Christians resemble the Shepherd himselfe, he bare all wrongs, he never did wrong, he was led as a Sheepe to the slaughter, and before the Shearer opened not his mouth; and his Members must receive a second wrong, rather then revenge a former, and still possesse their Soules in patience.

Note thy weake disposition even after grace received.

Use. 4. Acknowledge our selves after grace received silly Sheepe, most easie to fray away and become a prey to all the ravenous Beasts of the field; take notice of our wandring and straying disposition, resembled in the parable of the lost Sheep, *Luke 15.* that unlesse the good Shepherd leave the ninety and nine to seek us up we never come back.

Let this }  
 1. Make us depend on the Shepherd.  
 2. Be more watchfull.  
 3. Pray that he would seeke us out of our wandrings and reduce us.

*Psal. 119. 176. I am as a wandering Sheep, Ob seeke thy Servant.*

Imitate Sheep and wherein.

Use. 2. Imitate Sheep in sundry Christian vertues.

Though they be easie to fray, yet being strayed they be easly reduced whither the Shepherd will without resistance and trouble; so Gods Sheep having broke out into some sin, sometimes a small check of conscience, sometimes a light affliction, sometimes a word of threatening or reprehension in the Ministry will bring them on their knees and humble them, when as all Gods plagues will not subdue the hard heart of wicked *Pharaoh* not reduced with ten plagues, therein like the *Leviathan. Job 41. 15.*

Sheep know their Shepherd and no man else; they know his voice or whistle and no man else.

1 Cor. 2. 2.

We must know our Shepherd in his Person, in his offices, and esteeme to know nothing but *Jesus Christ*, and him crucified; we must know no man else for Pardon of our sin, for merit of righteousness, for intercession or obtaining salvation, but onely *Jesus Christ*.

*Vera gloria, Jer. 9. 24. the right glorying.*

*Vita aeterna, Iohn 17. 3. this is eternal life.*

We must know and acknowledge no voyce but his, no word but his, no unwritten traditions, no determination of Popes, Councils, Fathers, but his Scriptures a perfect guide, *Gal. 1. 8, 9. If any man or Angel bring another word, hold him accursed.*

3 Sheep presently heare the voyce of the Shepherd, *Iohn. 10. 27. my sheepe hear my voyce*, not the voyce of Satan calling from light to darkenesse, not of Antichrist calling to traditions and superstitions; But Christs voyce.

1. External exhortation in the ministry.

2. Internal inspirations, by the motions of his spirit not quenched.

3. Boun-



3. Bountifull Largition; Christ speakes in his mercies, inviting to repentance, Rom. 2.4.

4. Corporal flagellation; his hand is his voyce, and calls to humiliation and conversion.

A good Christian heares all this; *Heare the Rod, and who appointed it, Mic. 6.9.*

4. Sheepe follow their Shepherd; so the Sheepe of Christ obey him; a fruit of hearing; and bring in abundant fruits of obedience, abounding in good workes. Nothing but profitable in Sheepe, fleece, flesh, encrease, profitable in life and death, they be nowhere but enrich the Ground. Thus did the Shepherd, and thus must we. So of the Sheepe.

Secondly, *How the Sheepe shall be scattered.*]

OUR Saviour expresseth it, *Iob. 16. 32. Behold, the bowre commeth, yea is now come, that ye shall be scattered, every one to his owne, and leave me alone. I shall be this night smitten with reproach, ignomy, and the sharpest sword of God and men, even to the death; and now whereas soundnesse of Faith would make you cleave unto me in life and death, you shall forsake me; some of you shall deny and forswear me, and all flye from me, and be scattered every one his way, as if you were deceived and deluded in me; yea, every one of you shall shift for his owne safety, and fall both from me, and one from another, as Sheepe are disperfed and scattered, when the Shepherd is slaine and taken from them.*

Of the scattering of the People.

And how this Prediction was accomplished, see *Mat. 26. 56. Then all the Disciples forsooke him and fled,* so soone as he was in his enemies hands; and not onely they but other Disciples and followers of Christ, as the two Disciples that were going to *Emaus*, whose Faith was so shaken, as they say, *We thought this should be he that should redeeme Israel, and this is the third day: but now they began to be of another minde.*

Luk. 24. 11.

*Quest.* Why were the Disciples thus scattered?

*Ans. 1.* In themselves; carnall and excessive feare of themselves, who were yet weake, and had not received the Spirit to strengthen them as afterward; they had not cast the costs of their profession, nor accounted sufficiently the expence of this building, as their Master had long before exhorted them.

*Ans. 2.* God in his wilddome would have Christ left of all his Disciples, because he was to be knowne to tread the *Wine- presse of Gods wrath alone*, without partner or fellow; none must share in the Action, or in the glory.

Esay 63. 3.

*Ans. 3.* Thus it behoved the Scripture to be fulfilled, in regard of Christ himselfe, who voluntarily undertaking the grievous burthen of our sinne, must be forsaken of God, and all other creatures, and comforts for the time; for so we had justly deserved, and he must be left alone and comfortlesse.

*Ans. 4.* To teach us, that all the safety and comfort of the strongest Christians, were they as neere to Christ as his deare Disciples, is in their relation and dependance on the chiefe Shepherd; for without Christ, the Shepherd of soules, we lie disperfed, ungathered, and in a forlorne estate: If he withdraw himselfe never so little, as great Believers as the Disciples flye away from him, and never come to him till he come to them.

*Use 1.* Are the Disciples scattered when Christ is persecuted and smitten? what marvaile if hypocrites be quite blowne away from their profession by persecution, who onely as chaffe cleave to the Wheat?

No marvell if unsound fall quite away.

If the godly be scattered for a time from Christ and from themselves, as here the Disciples, what marvaile if hypocrites be scattered from both?

If affliction for Christ shake the Faith of so great Apostles, no marvaile if it quite overturne such as be uns-tled and ungrounded.

This is one of the ends of affliction for the Gospell, to try them that are sound; for

for as the faire season of the Spring sets and ripens Fruits, so the Winds and boysterous blasts of Autumn makes them fall off.

We may not therefore stumble when we see great Professors fall off in trials; for some believe but for a time; Luke 8.13. and so of some 1 John 2.19. that they went out from us, because they were not of us.

Let none trust  
trust his own  
heart.

2 King. 8.13.

Use 2. Let no man presume of his owne strength to stand in triall, nor be too confident in another in tryall. Little knowes a man, nor will beleewe the deceit and hollownesse of his owne heart; Hazael will not beleewe he can prove such a Dogge, and so vile as the Prophet speaks of.

Little knowes many a man, who now continues wel-affected to sound Preaching, how soone they should finde their inner disposition and outward too changed, if outward occasions were changed but a little.

So a man would have promised as much as any of the Disciples of Christ, as any in the world; nay, the Disciples would not beleewe Christ telling them how cowardly they should leave him; they thought themselves wronged, as their answer shewes; yet how should a man have bin deceived in them? how were they deceived in themselves, who immediately after our Lord had forewarned them, fall into this their weaknesse?

Arme against  
shaking trials.

Use 3. Arme our selves well against tryall; it was nothing for the Disciples to sticke to Christ while in peace; and we now while Christ is with us easily hold up the head; but when Christ is smitten then is the tryall; sound love to Christ is tried by continuing with him in temptation.

Sound love to the Word, Preachers and Professours is that which hath endured triall; as that is sound Gold which hath passed the fire; good Ground is knowne by enduring.

Mat. 26.41.

Arme we therefore our selves with resolution, that we must suffer; that the Shepherd shall be smitten, and yet goe on: so with sense of our owne impotency to stand with watching and prayer, that we enter not into temptation: also with sound love of Christ and Christian Religion; or else if the Pastor be smitten, thou shalt be scattered.

Thinke not  
much to be  
left alone in a  
good cause.

Use 4. If godly Ministers or Professors in time of trouble be left, and those that seemed to depend on them, to affect them for the best things, fall to the stronger side, it was our Lords case, we must be patient and contented; Elias persecuted by Jezabel, was left alone; Paul himselfe for Christ in his bands, had none to assist him (2 Tim. 4.16.) or stand with him: it is no new case, that faithfull Pastors especially should be conformable to the chiefe Shepherd; all times of persecution did ever confirme this truth, that the Pastor was no sooner smitten, then the Sheepe were scattered from him. But let it comfort Ministers, as Christ, I am not alone, but my Father is with me.

John 16.32.

Make much of  
the present  
season of grace  
and peace.

Use 5. If the Disciples be scattered in dayes of trouble, let us know the day of our peace, our season, the time of our visitation; frequent holy Assemblies, get hold of Christ, encrease of Faith, grow in wilddome, enjoy our season, our Sun, our Summer, our feed time; not knowing our day forfeits it; worke while we may, doe in our peace what we would, but cannot if triall come.

Ver. 28. But after I am Risen.]

Gospell upou  
sad newes soon  
ye shall comfort

NOW followes Christs Consolation. Wherein Note difference betweene Law and Gospell; the Law pronounceth heavie things, and there resteth. But the Gospell still after heavie newes, ends with good tydings; the Law throwes downe a man, and there leaves him; the Gospell raiseth the humbled: You shall be scattered, but I will come againe. Mat. 16.21. I must goe up to Jerusalem to suffer: heavie tydings; Peter dissuades him; But I will rise againe the third day; There is Gospell indeed.

So to the Church; You shall be hated of all men for my names sake; sad tydings,

dings; but if you continue to the end, ye shall be saved, *Mat. 10. 23.*

You must take up the Crosse and follow Christ, but I will give refreshing to your soules, *Iohn. 16. 33.* In the World ye shall have affliction; but be of good comfort.

*Use. 1.* Lay hold upon the Gospel, and sow in never so many teares, thou shalt reap in joy.

*Use. 2.* Accept the condition of the Gospel, be content to begin with the Crosse, be weary-laden, lay a good foundation in Repentance, mortification, godly sorrow; on this condition attaine the crowne of refreshing, and entrance into the Kingdome by many afflictions, *Act. 14. 22.*

If we suffer, we shall raig; all true joy is fetched out of sorrow; blessed are the mourners.

*Use. 3.* Let Papists sticke to the comfort of the Law, they shall never hear a good word from Christ.

Let prophane Persons shun the heaviness of the Gospel they shall never have joy; Christ wipes away no teares where none be shed; he that will not be a weary needs no refreshing. This by the way.

*Ver. 28. But after I am risen I will goe before you into Galilee.*

**S**uch a promise as was never heard off before, and without exception, that a dead man should rise within few dayes, and promise so to do.

Having spoken of Christs admonitions; now of consolation where the Lord sustaines them with many grounds of comfort.

1. That there shall be a certaine end of this evill ready to swallow them up.

2. There shall be a short end after a few dayes, three or four.

3. There shall be a happy end; For,

1. Christ shall rise again from the dead with power and glory.

2. Whereas they are run from him, he will come to them againe.

3. Though they have left their Shepherd, yet he will become their Shepherd againe, and goe before them, and guide them as a Shepherd goes before his Sheep.

For their full confirmation, he declares both the time and place where he will, and when he will meet them; in *Galilee* a place fit for their estate; for it signifieth dispersing or scattering; the Sea of *Galilee* forty miles from *Jerusalem*.

*Quest. Why in Galilee?*

*Ans. 1.* That they may more surely enjoy one another without feare of the *Jewes*, and instruct them in the Kingdome of Christ.

2. Because Christ had more Disciples and Favorites in *Galilee* to whom he would familiarly offer himselfe, and manifest his resurrection, then in *Judea*.

3. Themselves were of *Galilee*, he would bring them backe where he found them.

4. They must follow their calling till Christ came, and for the time before they can get into *Galilee*, he will be there before them, expecting them; note here.

*Note. 1.* The wonderfull lenity and meeknesse of Jesus Christ; he was going to dye for his Disciples, they fly from him, and doubt the truth of his whole proceedings, his Person, his Doctrine, his miracles, sufferings, the event of all his course.

He now doth not sharply rebuke them for their infidelity, Inconstancy and temerity after so long being with him; but uses them gently, and with great and loving affection (as the Titles of *Shepherd* and *Sheep* import) not only forewarneth them of their danger, but furnisheth them with grounds of comfort, and promiseth them most loving and kind entreaty even after their flight, as if they had never forsaken him.

*Use.* A Rule to carry our selves toward Brethren that faile; let them be restored

Why Christ would meet them in Galilee.

Wonderfull lenity and meeknesse of Christ.



Gal. 6. 1.

He never  
quite leaves  
his.

red by the spirit of meeknesse; yea if the offence concerne our selves, wherein we are hottest, to be most coole and calme; Christ casts not off for ever, no more must we breake affection, but imitate him with all moderation.

Note 2. Christ never with-draws himselfe from his Members, but he leaves some comfort behind him, something to bring them in love with him, or to stay them in his absence, or to make them desire and seeke after him againe; yea, something instead of his presence or promise, *Iohn. 14.* having told his Disciples he must goe away and leave them; yet *ver. 18.* he promisseth not to leave them comfortlesse; for he will send the comforter to supply his absence; and still, God ordinarily takes not away one mercy but he gives another; as Christ here removes his personal presence, but supplies it with a double blessing.

1. Protection of their persons in his absence.

2. Promise of his presence to rest their faith on in the meane time, *Cant. 5.* the Church would not open unto Christ when Christ called; he goes away in displeasure at her unkind answer, but he left behind him drops of Myrrh, some sweet worke of the spirit that made her spirit yearn within her, which wrought compunction for her offence and quickned her to seeke him, *ver. 25.* His desertions are never total.

Use Which may comfort poore souls affected in sense of Christs absence; seekest thou a want of Christs presence? he hath left some pledge behind him, and he is perhaps nearer then thou thinkest.

1. He hath given thee a promise, he will not leave thee long.

2. He hath given the spirit which hath wrought some grace of trembling for offending him; some grace of fainting and longing after him; some grace of seeking him, as him whom thy soule loveth; some grace of prayer, breathing, earnest and inward desires, not satiate without him, some grace of fortitude, sustaining the heart for the present, and enabling to undergoe many troubles for his sake, yet abiding and waiting for him; this sweet hunger and thirst shall be satisfied, *Mat. 5. 6.*

Desertions  
neither totall  
nor finall.

Psal. 30. 5.

1 Cor. 10. 13.

1 Iohn 5. 4.

Note 3. That Christ will shorly come againe after his smiting, within a very few dayes; learne that as Christs desertions are not totall, so neither finall; Christ never goes away but he will see us againe, *Iohn. 16. 22.*

1. His displeasure is but for a moment.

2. Finall desertion were above their strength, and so against his promise.

3. It will not onely endanger the faith of the Elect, but quite destroy it, which is impossible; against all the Gates of Hell it is their victory.

4. Union betweene Christ and the Christian admits no small desertion; a fruit of it is in *Iohn 17. 24.* to be where Christ is and see his glory.

5. The Covenant is everlasting, not to depart, but do us good, *Ier. 32. 40.* He marries us for ever in mercyes; *Hos. 2. 12.* and is a perpetual covenant, not onely on Gods part as Papists say; but on our part also who will never breake finally with God, because of his seare put in our hearts, never to depart from him, *Ier. 31. 41.*

Comfort thy  
self with the  
assured end of  
every tryall.

Use. Now, as Christ would confirme the faith and confidence of the Disciples by setting before them a certaine end of the tryall; so let us confirme our selves with these words; If the Lord seems to absent himselfe, he will not doe it for ever; his mercy cannot come to an utter end, his mercyes are as the Ocean which hath no eb but a flow again; sometimes he stands off the longer, because his Children stand off with him, and the case seems desperate, as *Abraham* in the Mount, but not till the third day; to *Jonas* in the third day; Christ may lie in the grave till the case seeme desperate, but riseth the third day, and appeareth to all the Disciples save *Thomas* the same day, *Iohn 20.* he more glorifies himselfe in his long absence then presence, *Iohn 11. 6.*

Note 4. Note againe, how Jesus Christ prevents us with his grace, he promisseth



miseth the Disciples, that before they can get to *Galilee*, after they have kept the Feast at *Jerusalem*, he would be there before them. The Shepherd smitten will re-  
turne to the disperſed Sheep, he will gather them againe, and he will be found of them in *Galilee*, the place of diſperſion. Chriſt pre-  
vents his with  
loving kinde-  
neſſe.

He ſaith not, they ſhall come to him, but they ſhall goe into *Galile*, and there he will finde them: ſurely, we never come to him, unleſſe he come to us firſt; he muſt come to the Diſciples themſelves, or they cannot come to him, much leſſe we.

*Note 5.* Chriſt here both ſtrengthens them in the Article of his Reſurrection, and tels them the end of his Reſurrection, which is, to goe before them; he will not onely riſe againe, but for this purpoſe, to be their guide and leader, and to take them againe as companions with him, as if they had never ſinned againſt him. Chriſt an e-  
verlaſting  
guide to his.

How this was performed, ſee *Mat. 28. 7.* the Angels tell the Women; *Arise, goe tell his Diſciples, he is riſen; behold, he goeth before you into Galilee,* and *Marke 16. 7.* *As he ſaid unto you, &c.*

As Chriſt at firſt found them, and began to be their guide and leader into *Galilee*; ſo now, after his reſurrection he would manifeſt himſelfe an eternall Shepherd.

*Uſe.* And this was their happineſſe and ours, purchaſed by his eternall Reſurrection; that we have an high Prieſt immortall, and higher then the heavens. They fled into *Galilee* to avoyd danger from their perſons, but he findes them there. See hence our  
happineſſe.

They goe ſlower becauſe their Maſter was dead, and betake them to their old Callings againe. But their Lord findes them againe at the Sea of *Galilee*, and makes them fiſhers of Men, furniſhing them with power from on high, above all that could have expected.

Chriſt ſaith, gives gifts unto men; his Death merits them, his Reſurrection applies them; as a great King gives great gifts on the day of his Coronation; ſo Chriſt. Let us follow ſo worthy a guide in Faith and Obedience, who roſe from death to be our guide to eternall life. We proceed.

*Verſe 29. And Peter ſaid unto him; Though all men ſhould be offended; yet would not I.*

**H**ERE we have an inſtance (as many elſewhere) of *Peters* temerity and Raſhneſſe, not well conſidering his weakneſſe, and what ſpirit he was of. For this holy Diſciple bewrayeth great infirmity, in arrogating much above that was in him.

1. He directly contradiceth his Lord, who ſaid, *all yee*; Peter ſaith no, *not all*, *Peters raſh-  
neſſe in five  
particulars.*  
he will not; not this Night; no, never.

2. Beleeves not the Oracle of the Prophet *Zacharie*, but would ſhift it off with pompe of words, not as concerning him; he was none of the ſheepe that ſhould be ſcattered, though the Paſtor was ſmitten.

3. He preſumes too much upon his owne ſtrength, and of that which is out of his owne power, never mentioning or including the helpe and ſtrength of God, by whom alone he ſhould be enabled to ſtand; he neither conſidered his owne frailty, which will overthrow him, nor yet the power of God which ſhould ſuſtaine and uphold him.

4. He prefers himſelfe too too vain-gloriouſly above all men; as if all men were weake to Peter; and Peter the onely champion; if all men ſhould deny thee, I would not; ſtronger in conceit then all the Apoſtles.

5. He is bold, hardy and vainely confident in a thing to come, in which he had never tryed his ſtrength; he knew his preſent affection, he will take no notice of his future perill; nay, he diſclaimes and almoſt ſcornes the danger, now

when he is next to it, and even falling into it, and the difficulty expressed *John* 13:37. *Cannot I follow thee now? I will give my life for thee; I will be so far from denying thee, that I will confesse thee to the death; perils, dangers, feares, or death it selfe shall not separte me from thee. Alas man! thou that canst not follow Christ, canst thou goe before him?*

Noact of faith  
in a Promise.

*Objec.* But Peter had a Promise, *Mat. 16. 18.* that the gates of hell should not prevaile against his Faith; might not he be bold in this Promise?

*Ans.* 1. Promises of God make no man presume, but stir up watchfulnesse and excite to prayer, which Peter should have done, being admonished of our Lord.

2. Though his Faith was not quite to be shaken and extinct, yet he might for a time be soyled as might bring him shame and sorrow enough.

3. He had promised indeed before this the spirit of fortitude and strength; but Peter anticipates the time; they were to be endued with virtue from above, but not till after the Resurrection, which was no priviledge but that in the meane time they might fall dangerously.

4. No Promise could crosse the word of the Prophet, and Christ himself now applying it to the present occasion, which ought to have bin believed.

*Objec.* But might not Peter be bold of victory, standing in so good a cause? must Christians stand doubtfull and in suspense alwayes of their standing?

*Ans.* 1. Peter must not be bold against so expresse a word of Christ.

*Ans.* 2. No Christian boldnesse may make a man confident in himselfe, and neglect prayer to God; that is a blame-worthy boldnesse for a Souldier to run into the fight without his weapons, or against the word of his Captaine.

*Ans.* 3. He should have considered the infirmity of his Faith, which yet was weake and suspected, if not for the truth yet strength of it, not knowing the strength of the imminent temptation.

*Ans.* 4. He should have considered that the strength of Faith of the Saints hath bin shaken in temptation, as *Abraham, Paul, David*, and why not he?

*Objec.* Christians are to come with courage to the battaile, assured of victory.

*Ans.* 1. But by his strength that hath loved us, *Rom. 8. 37.*

2. With the best diligence in using the means which Peter layes off, } *Faith.*  
 } *Prayer.*  
 } *Watchfulnes.*

3. With mixing Faith and Feare together; certainly beleeving the Promise of God, but fearing and suspecting our own weaknesse; so *Phil. 2. 11, 12. Worke out your salvation with feare and trembling; there is feare: for it is God that worketh the will and deed; there is Faith: the temper of Faith and Feare upholds us in the triall, when our eye is cast both on our weaknesse and Gods strength.*

*Objec.* But Gods children are as bold as Lyons, *Prov. 28. 1.*

*Ans.* 1. There is boldnesse of } *Flesh.*  
 } *Faith.*

2. Boldnesse in the strength of God and love of our Father, not of our strength and love of him; Peter presumed to stand because of the love Christ.

3. A boldnesse upon the assured Promises of God and infinite merits of Christ, soyling both carnal feare and presumption; Peters boldnesse was not with the Word, but against it.

4. Boldnesse not suffering to feare damnation, but to extinguish the feare of transgression.

5. A boldnesse banishing feare to fall away into perdition, but not the feare of falling into sinne and offence of God, which his owne Children are often too bold in.

Note, and  
watch pride of  
heart.

*Note.* The vaine presumption of mans heart; in Peter see our selves; our nature is as confident; we thinke if all should flye from Faith and Religion, sure we would not. But were the Sword shaken a little, and the Scepter swayed but a little

little another way, many would see their mould and temper; they that now spit at the name of the hatefull Idoll of the Masse, would easily conceive it a better Religion, and we should not want some Catholike Moderators who would say, These two Religions with a little yeelding each side, might be brought into one. We are as strong before the Battle as Peter, and when danger seemes farther off; whereas the fight of one adversary would make a whole Army of us run away, as Israel at the sight of Goliath.

But Peter should have remembred, and so should we, the Answer of the King of Israel to Benhadad, 1 King. 20. 11. *Let not him that putteth on his Armour boast as he that puts it off.* Let us not crow before the Victory. We are ready to promise our selves successe and events as he was, which are out of our power; he might promise and purpose watchfulnesse; endeavour, strive against this temptation, which was all he could doe; but to promise of the event, and issue, was not his part nor to dispose of.

We can as easily promise to our selves, above that God hath promised, as he; nay, against the word of God, as he, that we shall be safe and stand, and conceive some singular prerogative or strength in our selves, while yet we forget to use meanes to grow in knowledge, awaken our Faith, provoke our watchfulnesse; we can be as proud and bragging in our speech as he was, forgetting modesty and humanity, promising Mountaines; and should our actions swell to our words, we would doe wonders; but away with these brags, and learne to speak humbly, warily and modestly, as knowing what befell this Apostle.

*Use.* Beware of Pride of heart, which is so hatefull to God, as robbing him of his glory, and so prejudicial to our selves; for, if nature onely and the pride of it, quicken our resolutions, and not Faith, they will dye and deceive us; if flesh onely incite our courage, it will suddenly be cold, as in Peter.

*Objection.* But I have great gifts of knowledge, and speech, and zeale, and love and faith.

*Ans.* 1. Let no gifts passe thee up; suppose thou hadst gifts Apostolicall, Peter had all these gifts, but pride of heart foiled them all; and the more and better the gifts be, it is so much the worse where they be abused or corrupted.

2. Never pride thy selfe above any man, who mayest see those corruptions and evils in thy selfe, which thou never sawest in any other man.

*Use 2.* Thou standest by Faith, Rom. 11. 12. *be not high-minded but feare.* Peter that was now so forward, had no small cause to feare; and we want not more cause; as,

1. The weaknesse of flesh and pronenesse to sinne, yea weaknesse of spirit in the best, being borne of God, but yet as children.

2. Satans malice, ever seeking to cast us downe, winnowing us also as Wheat.

3. Naughtinesse of our bad workes, and imperfections of our best, in them unprofitable.

4. Perfection of Gods Law, strictnesse against the least disobedience, and in giving up of our Accounts.

*Objection.* But what need the Saints feare, or how may they, having against the former Gods power, Gods promise, Gods intercession; and seeing nothing is more contrary to Faith then fear and doubting?

*Ans.* When the Apostle Peter, 1 Pet. 1. 17. *wiltheth Christians to passe the whole time of their dwelling here in feare*, he implyeth both the possibility and necessity.

But we must distinguish of feare, which is of

{ Humility.  
{ Infidelity.

Fear of humility and of infidelity.

The former is a reverent feare of Gods presence, whom we would not offend; a feare of falling into sinne, or making matter of unkindenesse between him and our selves.

The latter a hatefull feare of his presence, which we would avoid; a feare of falling into hell, and suffering according to our deserts.



The one is a despaire of Gods goodnesse, because sinne lyes at doore, and wrath hangs over their heads, and their Conscience is restless, and death is ready to overtake them in sinne, and hell is open, and the Divell reaching at them to eternall confusion.

The other is a feare of reverence, by which we feare the corruption of our Nature and treachery of our owne hearts; we feare the committing of the least sin, and make conscience of all known evils; we feare lest we be called to account before the reckoning, be ready; we feare to offend God and godly men, or grieve his holy Spirit; we feare to be infected by evill men, and carried into their error.

The former cannot stand with Faith, but is utterly against it; and being a feare of diffidence, makes men even distrustfull.

The latter is not against Faith, but stablisheth it, and makes our hearts watchfull and attendant to good meanes, both of continuance in the estate of grace, and worke of it, and increase of Faith, that we may be upheld to the end.

Let us therefore nourish this feare in us:

*Motive x.* This feare is loves keeper and preserver of graces, feare of fals, temptations, occasions of offending.

2. It smiteth with conscience of our owne infirmities and drives out to the spirit of strength and fortitude.

3. It restraineth us from evill, as the Midwives, *Exod. i. 17.* and *Joseph, Gen. 39. 9.* and *Job c. i. i.*

4. It hath all the Promises made good to it, of prosperity and blessednesse: *Blessed is he that feareth alwayes, Prov. 28. 14.* We proceed.

*Ver. 30. Jesus said unto him, verily I say unto thee, this day, even this night, before the Cocke crow twice, thou shalt deny me thrice.*

**O**VR Saviour perceiving the corruption of Peter, notably checkes and reproves it in this verse, with this asseveration, *Verily I say.* Wherein;

1. He admonisheth Peter of his fall; *thou shalt denie me.*

2. He gives him a signe, by which he shall take knowledge. *Cocke crow twice.*

3. The time, *this day, even this night*; double for certainty.

4. The determinate number of fals or denials; *deny me thrice.* As if he had said otherwise thus:

*Paraphrase.* Oh Peter, thou attributest and ascribest too much to thine owne strength, and knowest not the present danger; for *verily I say unto thee*; the more seriously I speake it, the more neerly it concerns thee to consider it; that thou who art confident above all thy fellows, and thou who singest thy selfe as more constant unto me then all the rest, even thou Peter *shalt denie me.* Besides that thou shalt flye away from me with the rest, thou shalt denie me, thou shalt deny me that ever thou knewest me, or ever hadst any reference or dependence on me; and thou shalt doe this *this night*: thou sayest thou wilt never at any time doe so, but thou shalt this present day doe it, while yet thy promise is yet in thy mouth and thou canst not well forget it. I many dayes and nights thou mightest forget me or thy promise, but even *this day, this night* shall not passe till thou hast denyed me. And that thou mayest consider the truth of this my Prediction, both before and after it is come to passe, I will give thee a signe, or marke, as a remembrance betweene us; *Before the Cocke crow twice*: A Cocke ordinarily crows two times in one night.

1. About midnight, called *Gallicinium.*

2. Towards morning, called *Colicinium.* Both times after.

But before the morning Cocke crow, or before the Cocke have done that crow, thou shalt perceive the truth of my words, and the vanity of thine own.

And because thou hast more confidently boasted of thy strength then all the rest



rest of my Disciples, thou shalt more shamefully fall then all the rest; for thou shalt not content thy selfe to deny me once, but in that small time thou shalt deny me thrice, and that in such a manner, as now thou wouldest scorn to hear, but thou shalt not shame to doe. *John 3. 25.* He knew what was in man.

Christ's divinity, he knows secrets that are to come.

Whence *Note 1.* The Divinity of Jesus Christ, who knew things to come in the particular circumstances; he foretels a fact which Peter must presently doe, while he is even protesting against it, and thinkes it most unlikely and impossible: he discovereth the time, the manner, the repetition, how often, and all circumstances by which he is distinguished and discerned from all creatures and false Gods, *Isaiah 41. 23, 26.* Bring forth your Gods, let them tell us what is to come. Men may see events, as Peter did this, but Christ foreseeeth them; men see imperfectly by consequents and effects, Christ seeth and knoweth by the causes, he soundeth the depth of Peters heart which Peter himselfe could not gage, he saw the backe and deceitfull corners of it, and discerned how it must needs serve him, being left a while of Grace.

*Use 1.* To live in his sight with feare and trembling, to whom all our wayes are knowne long before; no sin we can commit, but it is foreseen, as Peters was, his eyes are upon the wayes of man, *Prov. 5. 21.* for as there is no sinne committed but the eye of the Conscience is upon it above a thousand witnesses, so there is none to be committed but the eye of the Lord is upon it, which is above a thousand Consciences.

*Use 2.* Never thinke to carry sinne so close but it shall come to reckoning, *Luke 12. 2.* Nothing is so covered which shall not be revealed; no darknesse can hide the workes of darknesse, as the Prophet to *Gebezi*, Did not my spirit goe with thee? so, *2 King. 5. 26.* doth not the eye of the Judge goe with thee, *Ezech. 35. 12.* Thou shalt know the Lord hath heard all thy blasphemies which thou hast spoken against the Mountaines of Israel: so thou shalt know the eye of the Judge hath seene all thy drunkennesse, the times, places, manner, how often; so thou blasphemer, thou railer, thou defier of good men shalt know to thy cost and torment, yea, Men and Angels shall know.

Lastly, Christ is as ready to take notice of the least good, to reward it, *1 King. 14. 13.* the little good in *Ahijah* mentioned and recompenced.

*Note. 2.* The humanity and meeknesse of our Lord and Saviour; Peter had already grievously sinned in contradicting his Lord, in despising the Prophetical word, in advancing himselfe presumptuously against the expresse word; yet our Lord is not severe in rebuking, nor so sharpe in checking or reproaching him as he had deserved, but patiently heares him, passeth by the infirmity, and onely most lovingly and plainly forewarns him of his present danger, not reproaching him for future denials.

Christ's humanity, he reprocheth not Peter for denials foretold.

1. Our Lord breakes not the bruised Reed, nor quencheth a smoaking weke.  
2. The Spirit in Peter, even in the midst of infirmity, making request for him, gets a cover and acceptance.

Grounds of hope

3. There was a graine of Faith, and sparke of love, in Peters heart, which was more in Christs eye, then all his frailty; the Lord in mercy looks more on his worke in us, then ours, against him.

4. Christ was now to leave them as weaklings and children, which was griefe enough to them, and would not so much discourage them, especially at this time, measuring the tryall they were to undergoe.

5. He saw them now out growing their weaknesses, and therefore thought fitter to beare with them for a time; there was a good worke begun which himselfe was to perfect, and it is notably exprest in *John 13. 37.* setting downe the Story; thou canst not follow me now, but hereafter shalt follow me; namely, in bearing crosses, and suffering to the death hereafter, when the Spirit is come to strengthen them.

*Use.* Which must be a patterne of our imitation on the like grounds to provoke

In like cases  
do as Ch ist  
did.

voke our selves to meeknesse & gentlenesse towards our Brethren offending; if we must reprove, let them see our love; if we can spy the least good in them, let that qualifie our heat for the present; if we cannot spy any for the present, hope what they may be, they may receive the Spirit, and outgrow the weaknesse. How ever we should not forget our Saviours meeknesse, nor that our selves may be tempted, as *Peter*, nay to good for evill.

The Woman of *Canaan* refuseth him a dish full of Water, but he opens to her the water of life.

We never  
know our  
selves aright  
till Christ  
teach us.

*Note. 3.* How to come to know our owne weaknesse, Christ here admonisheth *Peter*; we never truly come to know our selves till Christ take us in hand to teach us, as the Woman at the Well (*John 4.*) never came to know her selfe till Christ taught her.

The word is a square, a glasse, a ballance, a light; Christ in the Gospel discovereth to us the darke corners of our hearts, letteth us see our hypocrisie, pride, earthlinesse, errors and lusts.

How many can say they never saw themselves in ill case till the word came, *Rom. 7. 7.* nay *Paul* was alive without the Law; so every naturall man thinks himselfe alive, in good case, no feare of sin, no terrors of conscience or feare of damnation, but are happy and well, their case being as a man sicke and near to death but complains not, tels how he is not sicke, because his senses being overcome he feels not his disease; so is every unregenerate man.

But if Christ in his word cannot be beleived, as *Peter* beleeves not he is so ill as Christ saith, then there is another meanes to bring us to the sense of our own weaknesse, and that is by Experience the Mistris of fooles, and so *Peter* in this History.

Many say, if all were true as the Minister saith, we were in a miserable state; but we cannot make men believe us calling them to the sight of themselves, that they are so bad as they are.

To thee I say thou that belongest to God as *Peter*, God will give thee up to some lust or other, till experience beat this knowledge into thee as *Peter*, but in mercy thou shalt see it in season.

Thou that doest not believe nor belongest to God, shalt also have wofull experience of the malice of thy heart, and wretchednesse of thy course, but too late when thy state shall be remediless; chuse you now whether you will believe the word or feele it; one you must; the word if it judge not in this day, shall in the last day, *Job. 12. 48.*

Suddenly we  
are apt to fall  
from very  
good resolutions.

*Note. 4. This Day, this night.*] Note how suddenly even a good man is turned from good resolutions if but a little left to himselfe, or he remit but a little of his owne watchfulness; a few houres make so confident a Disciple of Christ, who scorned to think of deniall of his Master, to deny and forswear him too.

*Reas. 1.* We stand by grace, which if it be not every moment renewed, we must needs fall; as a man upheld by a crutch, remove the crutch, and he falls down; or set a staff upright, withdraw the hand, ye need not thrust it downe; so we.

2. The suddenesse of the temptation which cometh like a lightning, and our pronesse to be kindled with the same; *David* in the forenoone might be not onely chaste, but holily employed in holy meditations, but in the afternoone on his Gallery spies *Bathsheba*, and is all enflamed and moyled in foule wantonnesse and lust.

3. Freedom of the Spirit who cometh and goeth when he lists, as the Wind; which is a ground of humiliation in the most holy estate we can get into; not every joy, not any gracious estate may lift us up; *Nescis quid serus vesp̄er vebat*, the Sunne may shut under a Cloud suddenly.

2. To watch our graces well, and forecast temptation.

3. Depend on the spirit of God to perfect and accomplish his owne good motions, and leave us not to our selves, who can quickly quench them.

4. No

4. No marvell if the righteousness of Hypocrites be as *the morning dew*, their Hof. 6. 4. desires as flathes to make them inexcusable, being in the spirit, they delight not to dwell in that good frame, but vanish into nothing.

Note. 5. Deny me thrice.] Peter was most confident of all the Disciples, and must fall more shamefully then they all; he will dye with Christ ere he will once deny him; but within foure or five houres, he shall deny him thrice; he would never deny him, but instantly shall not content himselfe to deny him once and againe, but thrice.

It commonly fals out, that they who pride themselves above others, even in good gifts, that they are given up to fall more shamefully then others; and why?

Reas. 1. God doth avenge pride of heart with sin and shame; cannot abide it in any, least in his Children.

2. His wisdom tempers poyson to a remedy, by these fals to abate the humour, and let out the core.

If presence of grace puffs up, absence of grace or presence of corruptions shall take them downe.

3. Pride is a rocke against which grace makes Shipwrack; walke therefore humbly before God; for, when pride commeth then commeth shame, Prov. 11. 2. and where pride is, there is folly and ignorance of a mans selfe, and his owne estate; so our proverbe calleth him a proud foole, &c.

Motives to humble walking with God.

1. David professeth his heart was not haughty, but as a child, Psal. 131. 1.

2. Humility is a seemely garment for outward carriage, 1 Pet. 5. 5. decke your selves with lowlinesse of mind.

3. There is no great fall from a low place; one of the Fathers calleth it *Coronam in tuto, pinnaculum & mœnia, ne quis ex alto decadat.*

4. Whatsoever may befall the humble-minded man, the Lord will give grace unto him, 1 Pet. 5. 5. grace of his Spirit, grace of his favour and countenance, grace of his Soule, he will dwell with the humble soule, Isa. 57. 15. and it with him; a most happy cohabitation.

Verf. 3. But Peter said more earnestly, if I should dye with thee, I will not deny thee; likewise said they all.

When Peter had heard our Lord and Saviour with his wonted asseveration tell him so heavy things of himselfe, that he should deny his Lord that night thrice, and so renounce his faith, his profession and salvation by him, this should have soundly humbled Peter and terrified him; yea should have been as a dagger to his heart to have let out the life of his naturall pride and presumption.

Cumulation of sin in Peter.

2. Whereas it was sufficient to have made him concieve modestly of himselfe, at least to have entred into himselfe and consider of his weaknesse to take downe his carnall temerity and boldnesse one peg lower.

3. Whereas it should have brought him to renounce himselfe, and depend wholly upon the strength and grace of Christ his Lord, which onely was sufficient for him.

4. Whereas it had beene enough to make him beleeve the Word and affirmation of the Lord, before his owne conceit; for to all these purposes did the Lord Jesus so forewarne him of his fall; yet he still blinded with vaine confidence in himselfe, or carried away with preposterous zeale, doth more vehemently persist in contradicting his Lord, in which he heaps up a number of sins.

1. The repetition and falling into the same sin after Christs admonition and asseveration; but Peter said.

Four here observed.

2. The manner of his sin, he said more earnestly.

3. The matter of it, I will not deny thee, if I should dye with thee.

4. The



4. The effect of it, drawing all the Disciples into the same sin with him, like-  
wise said they all.

Godly apt to  
fall into the  
same sin.

And

Note. 1. In that Peter falleth into the same sin againe, and against the meanes  
used by Christ; that the Child of God through strength of his corruption may fall often into  
the same sin, notwithstanding good meanes against it; For,

1. It is a very hard thing to lead them out of themselves, almost nothing but  
experience of their former falls, which is the Mistress of foolcs, bringeth them to  
see their folly; so here in Peter, all Christs warnings too little; and so long they  
must fall; sense of weaknesse is their greatest strength.

2. Till the judgement be changed, the Actions be the same; Peters judgement  
is disguised with an erroneous misjudging his owne estate; he is the same man  
after Christs speech as he was before, and so contradisteth him as before; as the  
most of the Fathers lived in Polygamy, not because it was ever lawfully, but their  
judgement being darke and erroneous in it, their practise was answerable; and  
who of Gods Children see not, that they know but in part, and grow dayly to  
see errors in themselves which they never saw before, as Peter saw not so much  
in himselfe as he did after?

3. Weaknesse of grace and regeneration in part causeth even the best to goe  
every day over the same wants and common infirmities; as wandring thoughts,  
idle speeches, unjust anger, &c. which frailties as they be daily renewed, so they  
must daily renew their repentance, and daily lay hold on Christs perfect merits  
for justification; this weaknesse of grace gave Peter up againe to this sin of con-  
tradicting his Lord.

4. The same ends remaine still, which may move the Lord to leave his Chil-  
dren to themselves, and to fall in the same sort; to try, excite, humble them,  
worke more serious sorrow, make them more watchfull, &c. which was the issue  
of Peters fall here.

Comfort to  
troubled spi-  
rits.

Use. Not to enbolden any in sin, or unto sinne (for we speake of frailties, not  
of presumptions, for which we can give small comfort) but to raise up to the  
comfort of the Covenant, such as are toyled with their corruptions, and finde  
themselves mastered with the same lusts sundry times, notwithstanding their  
strife and watch against them.

To thee I say, the sense of thy weaknesse is a great part of thy strength; labour  
to grow up in soundnesse of judgement and in strength of grace; and though the  
Lord thy God for good ends sometimes let thee slip into the same frailties, his  
right hand is under thy head, and thy condition is not worse then the rest of the  
Saints in the world; Christs dear Disciple here is moiled in the same sinne, but  
not cast off for it.

Repetition of  
sin makes sin  
the stronger.

Note. 2. In that Peter more vehemently denied and contradicted his Lord,  
that every repetition of sin maketh sin the stronger; for as the body, the more it is  
nourished and fed, the stronger it groweth; so sin in the soule; every new act is  
an addition of strength till it come to an habit; it is the Apostles comparison,  
Jam. 1. 15. speaking of the conception and perfection of sin; when lust is conceived,  
it bringeth forth sin, and sin when it is finished, bringeth forth death.

Beside, corruption is cleane contrary to grace; as grace if it encrease not, is  
decrease; so corruption, if it decrease not, it getteth strength and encrease.

Use. Against them that say they will repent hereafter; plucke up a twig, let  
it not grow to be a Plant; dash the braines while a childe; a Sore, the longer it  
is let alone, groweth more incurable; sinne fashioned by continuance groweth  
to another nature. Take heed and feare; thou hast an holy God to doe withall,  
and a corrupt heart of thine owne, though some grace. And, God observeth not  
onely the sin, but the sinfull manner of doing and degrees of sinning, carelesnesse,  
carnall confidence, pride of spirit, slacknesse in use of holy meanes, relapsing; all  
very dangerous.

if

*If I should dye with thee, I would not denie thee.*

**Note 3.** Peter thinks himselfe strong enough to be a Martyr, now when he hath not learned the first principle of Religion, nor to know himselfe; before he promised, *though all men should be offended, he would not*: Now, before he will deny him, he will dye the death; it is nothing now with Peter to be a Martyr. Peter considereth not of what metall he is made; that he is dust, earth, and a lump of sinfull mire, unable to any thing.

2. He considereth not his present danger, though forewarned, that he is now ready to be made a prey to Satan, and in the Lyons mouth.

3. He considereth nor, that every good and perfect gift is from the Father of lights; but hath power in himselfe to stand out the greatest of all trials; and therefore within a few houres, the contempt of this power of God drives it quite from him.

*Use.* Let us well watch the pride of our owne nature: Nature is so proud in every one of us, that it will build up a tower to heaven, though it prove but a Babel and Confusion. Pride of heart will make us sacrifice to our owne Nets, and rob God of his glory. Peter had good things, and true grace in him; but not acknowledging them in the giver, puffes him up and darkens them; whereas grace received and acknowledged in the giver, are so far from puffing up, as they make humble.

Grace in Abraham comming neer to God, maketh him say, *I am but dust and ashes*, Gen. 18. 27.

2. In good things take heed of preposterous and rash zeale, which here Peter fals by; guide it by the Word, by Faith, by Prayer, by thy calling, by considering our selves; and thinke it safer to fear, then to be very confident of thy self.

*Likewise said they all.]*

**T**HE fourth is the effect of Peters presumption; he drew in all the Disciples into the same sin: 1. which was the stronger:

1. Because they had heard our Saviour reprovng Peter for his rash confidence.
2. They had never yet tryed their strength.
3. If they had, they should not at all have contradicted his word, who had said, *all ye shall be offended*.

4. This terrible threatning of themselves and Peter, should have set them out of themselves, and clung unto him, and said, O Lord, we know our weaknesse; if we doe not, thou knowest it; we know thy truth, and cannot but beleve thy Word; oh therefore, doe thou take care of us, thou that art the faithfull Shepherd, keepe us silly Sheepe from wandring from thee.

But they imitate Peter; they must be as constant as Peter, and must never seeme more fearful then he. They must not be behinde him, neither in comforting their Master, nor in professing their zeale to their Lord.

**Note 1.** Frailty in the best; no graine without some chaffe, no flour without some bran, no rose without some thorne; there is in the best matter of humiliation; the Disciples themselves in Christs presence shew great imbecillity and weaknesse.

Matter of comfort, which concernes us in our fals; Matthew was one of them that said so, yet Matthew records for our comfort, how he among the rest was vainly confident.

**Note 2.** How quickly sin spreads it selfe; Peter drawes all the Disciples after his sinne, when all Christs perswasions cannot stay them. The same of the same Apostle after he had received the Spirit, Gal. 2. 14. by not walking with a right foot, drew the Gentiles and Barbarians also into his dissimulation, and compelled

the Gentiles to Judaism; not by teaching any Doctrine to that purpose, for they could not erre in that, but in the authority of his example. Example in sinne is a kinde of compulsion.

Use 1. Take heed of sinning, least thou bring many sins upon thee, as Peters sinne here; heaue both in regard of his Master and fellow Disciples.

2. Beware also of the company of sinners; example is become a kinde of Law, and thy selfe as tinder to receive such sparkles.

We proceed now to a passage in another part of the Chapter.

Marke 14.66. *And as Peter was beneath in the Hall, there came one of the Maids of the high Priests.*

Ver. 67. *And when she saw Peter warming himselfe, she looked on him, and said, Thou wast also with Jesus of Nazareth.*

Ver. 68. *But he denyed it, saying, I know him not, neither wot I what thou sayest; Then he went into the Porch, and the Cock crew, &c.*

**W**E have heard in the former Story, how much Peter had promised of himselfe; he would not be offended, he would not flye if all should; he will dye with Christ before he would deny him.

We have heard how our Saviour forewarned him of his weaknesse, and predicted his fall, and how stoutly he contradicted his Lord.

Now we come to his performance in this Story; which in generall shewes, that he was not so good as his word; but the Lords word was fully accomplished; *Non factum quod Petrus dixerat, sed quod Christus predixerat.*

In the Story we have; first, Peters Sin: Secondly, Repentance: Peters } Fall.  
Rising.

1. Peters deniall of his Lord: 2. his sorrow for it; his } Aversion.  
Conversion.

The sinne and fall of Peter was the foulest and shamefullest of all the Disciples (except Judas) they all forsooke him and fled; so did he; none of them denied him once, but he thrice; none forswore him but he, who with cursing and swearing abjured himselfe, if ever he knew him.

Quest. The Lord foresaw this sinne, foretold it, might have prevented it, and sustained him in the temptation; why should he suffer his dear Disciple so farre and so souly to fall?

Ans. The Lord Jesus, who might have prevented it, neither would nor did, for many Reasons.

1. He would give us and the whole Church an example of infirmity and weaknesse, by the fall of such a man.

2. The strongest must learn feare and watchfulnesse, and while they stand take heed lest they fall, that the enemy suddenly oppress them not, as Peter.

3. To crush presumption of men, and to teach to attribute more to the Word of Christ then their owne strength, which had Peter done, he had not so shamefully fallen.

4. The Lord foresaw, that in the last times men transported with the spirit of error, should transforme Peter into an Idoll, and grow to that madnesse as to lift him up into the place and office of Christ, giving unto him the headship of the Church, and make him the head of the Antichristian Romish Synagogue; and therefore the Lord set Peter apart above all other Disciples, in whom should breake out such weaknesse as he might be acknowledged not a God, but a fraile man; not a Lord, but a weake and sinfull servant; so in his life, Acts 3. 12 & 10. 13. Carnall men worship him, but Peter refused.

And by the way observe, how accurate the Scriptures are to set downe not this fall

Why God prevented not this fall of Peter.



fall of Peter in the particular circumstances, but many more above all the Disciples; As,

Many other sins noted in Peter more then in other Disciples.

1. His curiosity, desiring to walke on the Waters, presently punished with another sin of infidelity, *Mat. 19. 28.*

2. His horrible sin of dissuading Christ from his suffering at *Jerusalem*, Master pitty thy selfe, *Mat. 16. 22.* for which Christ called him a *scandall* or *Diuel*, that is a speciall instrument of the Diuell.

3. His inconsiderate rashnesse, *Mat. 17. 4.* *Let us make three Tabernacles: the Text saith, he will not what he said;* he to enjoy that glory, neglected all his fellow Disciples, yea cares not for the Salvation of the whole World; for if he must ever dwell there with him, he must not come downe to dye, which was against his word.

4. That he among the rest contended for Primacy, *Mat. 18. 2.* that he among the rest could not watch one hour with him, *Mat. 26. 40.* Though Christ had specially warned him and the two Sons of *Zebedee* of great tryall, *ver. 43.* that he among the rest fled from Christ.

5. That he of temerity and rashnesse in cutting of *Malchus* his eare, against his calling and without warrant, condemned by Christ.

6. That he walked not with a right foot to the truth of the Gospell, *Gal. 2. 14.* but dissembled with the *Jewes*, and brought *Barnabas* in; for which *Paul* reprov'd him to his face.

All which we note, not to exprobate to that holy Apostle, but to shew that the councill of God in particular noting these failings would prevent the blasphemous doctrines and doings of the Church of *Rome*;

One of the Popes themselves, *Leo, Epist. 89.* saying that Peter was assumed into the fellowship of the individuall unity plainly deifying him; which blasphemy were rather to be buried with stones, then defended as *Bellarmino* goeth about to doe.

5. In Peters rising the Lord would give a singular example of mercy, that he might raise up great sinners in the hope of mercy that they might not despaire, but trust confidently in the same grace.

For these Reasons, the Lord would have all the Evangelists with one mouth and pen, and in one manner to record this grievous fact of their fellow Apostle; nay if it be true as some of the Ancients record, that the Gospell of Saint *Marke* was declared and uttered by Peter and written from his mouth by Saint *Mark*; that providence so overruled the matter, that Peter himselfe most ingenuously (for the former Reasons) did publish to the World both his sin and repentance.

In the first, of Peters fall, consider the { Occasion.  
Fall it selfe.

In the occasion partly in { Peter himselfe.  
Maid of the high Priest.

In Peter; As Peter was beneath in the Hall warming himselfe.

Peters sin in warming himselfe in the Hall.

Here first marke how Peter run upon temptation; for what had he to do there in the Hall of the high Priest? his Lord had set him about other business.

1. Christ had now told him he could not now follow him, *John 13. 26.* yet he will follow him afar off; and though Christ had told him he was not able to suffer with him, nor for him, yet forward he will goe.

2. Christ had said to his Apprehenders, *let these go away;* yet Peter will not goe, *John 18.*

3. Christ had commanded them all to watch and pray, because temptation was at hand.

4. Had particularly told Peter what would be the event, if he did follow him; for had Peter beene with the other Disciples, or hid himselfe from the Tempter, he had no more denyed his Lord then they.

5. By a speciall providence, Peter found the doore of the high Priest shut against him; which should have beene a warning to him; and not idly passed

sed by; for when God casts a stop or bar in every way to hinder us in acting any evill, we should apprehend it as a part of his gracious providence, and stop our finnes.

But Peter will not from the doore till he get in; he is hankering about to see what will become of Christ; he hath a love to his Master, and is unwilling to leave him; his zeale is not yet extinct, but rash and inconsiderate; he was greatly bound to his Master, and holdeth it laudable not to leave such a friend in distresse; though he could not helpe him, yet would shew duty; he seemeth mindfull of his promise also; though all men forsake him, yet would not he; and therefore to the high Priests house he will with another Disciple, as *John* 18. 15, 16. whom some thinke to be *John* who useth in his story to speak of himselfe suppressing his name; but it is not likely that *John* so poore a Fisherman and Disciple of Christ was so well acquainted with the high Priest; but who-soever he was, he was a friend of Christ and his Apostles, and being known to the high Priest was let in, but Peter unknown was kept out, till his friend pitying his standing in the cold, entreated the Maid that kept the door to let in Peter.

Thus Peter with much adoe and importunity of his friend gets into the thick-et of temptation; his friend hath besped him into that place, which Christ forewarned him to avoid, which is another argument I thinke him not to be *John*, who having heard his forewarne to Peter, in likelyhood would rather have diswaded him from his purpose, then been an Author in it; or if it were he and did not, he were blameworthy, and greatly finned.

To avoyd sin  
avoyd occasi-  
ons.

*V/c.* 1. He that would avoyd sin must carefully avoyd occasions, which are the stronger because of our owne naturall inclination to evill; *Joseph* fled from his Mistresses company, and so kept himselfe pure, *Gen.* 32. 10. it was his wisdom, not onely to avoyd her filthy desire, but her uncleane company.

The Lord himselfe is carefull to remove occasions of sinning from his People, *Exod.* 13. 17. carrying them through the Wildernesse, would not let them passe by the *Philistines*, and see War, least they should start back and sin against him.

And our Lord *Jesus* would have prevented this occasion in Peter by forewarning him of it; he that would not be burnt must not touch fire, or goe upon coales; stand not upon thine own strength where thou seest so great a Cedar to fall as Peter; thou canst not avoyd drunkenesse, adultery, prophannesse, if thou runnest into drunken, harlotry, and prophane Persons and places; beware of evill company, consider thy weaknesse and their power to seduce.

Travellers to see fashions in idolatrous Countreyes, do therein seeke temptations, and by the just judgement of God for wantonnesse find Apostacy, returning corrupt in { Doctrine,  
Manners, or both.

*Prov.* 21. 27. He that seekes danger, shall fall into it.

To avoyd oc-  
casions keepe  
close to the  
word.

*V/c.* 2. He that would avoyd occasion of sinne, must hold himselfe to Gods commandement, and within the limits of his owne calling, which if Peter had done, he had not fallen so fouly; Christ had expressed his will and pleasure, that he should not have so much as deliberated on it, much lesse resolved against it; but he forgetteth the word and commandement of Christ, and so fall-eth into sin.

If *Eve* had remembered the word of God, and kept her to the commandement, neither the beauty of the Apple, nor the subtil perswasion of Satan had allured her away.

If *Saul* had kept him to the word of the Lord, *1 Sam.* 15. 3. neither sparing of *Agag*, nor the fat Sheep or Oxen had drawne him into that disobedience which was worse then witchcraft; the word teacheth wisdom to avoyd snars of sin, but if a man cast away the Word of the Lord, what wisdom can be in him? keepe to the word, and buckle this Sword to thee, which onely can cut the Sinewes of sin and temptation.

*V/c.* 3.

Use. 3. Peter should have looked to his Calling; he was not now called to suffer, the time was not yet, *John 13. 36.* Besides, he had not received strength and gifts fit for it; if he shall now come to temptation, he can do nothing but deny his Lord, and shame himselfe, seeing Christ had foretold him.

Suffer not for Christ till called.

A Christian cannot doe a more honourable worke then suffer for Jesus Christ, which is more then to *beleeve in him*; but if it be not the will of God, *1 Pet. 3. 17.* or if thou beest not called to suffer, if he forewarne thee with Peter that thou art not able to suffer the crosse, or fire, do not suffer.

Phil. 3. 29.

Quest. What must I doe? must I yeild to Idolatry?

Ans. No, but step aside as Peter was commanded; watch and pray, and get strength, and then come forth, if thou hast tryed thy strength and findest it not sufficient to suffer the brunt, this is a sure warning from Heaven, thou must not put forth thy selfe to suffer; the farther thou goest, with more shame shalt thou flye back. If we must have a calling to suffer for Christ, much more look we have a calling to other inferior duties, else running out of thy calling, thou runnest into danger; thou hast no promise to be kept further then thou art in thy way; a good duty not warranted by thy Calling is sin to thee, though commended in another; every man must abide in his Calling, and so maintaine Gods order.

Nature no sufficient in directing man.

Note againe, nature is an ill guide; mans owne wisdom deceives himselfe sometimes with shew of good, and runs into infinite errors, as Peter must follow his Master, and who would thinke him blameworthy in shewing his love and affection to his Lord, and in minding his promise, that he would not leave him, if all men should; but all was but carnall wisdom; he should have beleeved his Lord and Master, and relyed upon his counsell, not by too much prescience thrust himselfe into danger; and surely as the pride of humane wisdom is great, so Satans cunning more prevails to carry us away with shewes of good, then he can in evill; is it not a good thing to become like God? and if Eve will eat the Apple, she may; is it not good to offer thousands of fat Sheepe and Bullocks to God in sacrifice? if Saul will spare them alive, he may doe it.

Is it not better and siter one Uriah be slaine, then so great and godly a King stayned in his honour and reputed an Adulterer? seldome can Satan draw on a great sinne without some false glasse or gloss; we must therefore attend to the mouth of God, walke in the paths of his wisdom, and turn not aside for shewes; remember *Prov. 3. 5. trust to the Lord, and lean not to thine owne wisdom,* and ver. 6. *In all thy wayes acknowledge the Lord, and he will direct thy steps.*

Use. 4. Lastly here is a notable rule to be observed in friendship examine the love thou shewest to thy friend by the love of God.

How we are to shew love to a friend.

1. Take heed thy love be subordinate to the love of God, that if thou canst not please both, thy friend be not pleased with Gods displeasure, *Mat. 10. 37. He that loveth Father and Mother better then me, is not worthy of me; nay, he that hateth them not, Luke 14. 26. so did not Peter,* he should first have loved Christ as his Lord, and then as his friend, had he done so, he would have kept his word.

2. Love the Word better then thy friend, Peter should have stucke to the word, and not to Christs Person.

3. See thy love to thy friend be not preposterous, that thy affection destroy him not; here Peters friend helps forward his sin, though perhaps unawares.

The subtilty of Satan creepes into our friendship and fellowships, that by our improvidence, we instead of helping and loving them, hurt them more then the Enemies could doe. We must pray for wisdom and judgement, that neither willingly nor unawares we either counsell or lead them into any sin, or uphold any sin in them, or hinder in them any good.

But contrarily become true friends to their Soules; it is lamentable that a Father should discourage the Child, the Husband the Wife, &c. from piety and religion, or that they should abet evill, or counsell or draw one another to evill; as there is the greatest hatred, so ordinarily it ends in most bitter hatred.

Warning



*warming himselfe by the Fire.]*

**W**EE have seene Peter gotten into the Hall of the high Priest; What is he doing there? [he saw Peter warming himselfe.] Three of the Evangelists make mention of this circumstance. *John* 18. 18. expresseth also his company; the high Priests servants and officers stood, &c. who had made a fire of Coals, for it was cold, and they warmed themselves, and Peter also stood among them and warmed himselfe, *Luke* 22. 56. Peter sat by the fire and warmed himselfe. We need take no notice of that small diversity; one of the Evangelists says he stood, another he sat warming himselfe; both are true; for in so long time he sometimes stood, sometimes sat, warming himselfe as they did.

Concerning the Company of Peter he found a great change; instead of Christ and his Apostles, teaching, hearing, conferring, praying, confirming one another against Temptations, and provoking to the love of the Lord, he is among a company of Rackshells and prophane Serving-men of the high Priest, who are as busie against Christ as their Master, and all their tongues and talke bent against Christ, which was now the businesse in hand; and Peter, if he will be safe among them, must frame himselfe unto them.

Had he beene in the Mountaine or in the Temple, or in his owne House with his Master, his exercise had bin otherwise; but now he is in the Pretory of the Jewes, and in the House of the high Priest, where Christ indeed was, but taken and bound, and mockt, accused, and condemned, no safe place to confesse the truth; and what can he doe there but deny?

*Note* How soone even Gods children are corrupted with wicked Company; even Peter, a great and forward Disciple of Christ, full of zeale and courage, who will pray, professe, and immediately before draw the Sword in Christs quarrell, within two or three houres afore with Christ and his fellow Disciples, now can deny among perlecutors.

Great is the force of wicked Company, to pervert even a godly minde; how easily was good *Abraham* brought to make a lye for his owne safety (as Peter did here) when he was in *Gerar*, where the feare of God was not? *Gen.* 20. 2.

How easily a good man may be brought to Sweare through custome and continuance with evill persons, see in godly *Ioseph*, who dwelt in *Egypt*, and could sweare by the life of *Pharaoh*.

*Reason 1.* A pronenesse in godly men to be withdrawne by evill Company, as the body to be infected by a Pestilentiall ayre, so the minde by the contagion of bad company, it appeareth by the phrase, *Prov.* 1. 15. *When evill men entice thee, &c. withdraw thy foot from their path;* drawing backe the foot argues an inclination and propensitie even in the Son of Wisdome to walke with them.

And *Chap.* 4. *ver.* 14. advising to keepe the way of Wisdome as life it selfe, as a meanes to hold in the right way, he counselleth not to enter the way of wicked men, nor walke in their way; and to acquaint us with our owne inclination that way; marke his vehemency, *ver.* 15. *Avoid it, goe not by it, turne from it, passe by it:* What need so many repetitions if we were not prone to the lust of it?

*Reas.* 2. There is a bewitching force in evill company to draw even a good minde beyond his owne purpose and resolution. Doe you thinke Peter had a purpose now to deny his Master, whole purpose immediately before was to strong against it? but now suddenly in other company he is another man.

Wherefore else did the Lord so earnestly charge his own People, among whom he had done such marvailes as were not done in all the world, *Exod.* 34. 10. to looke diligently to themselves, to make no compact with the people of the Land, least they should be brought to utter departing from God, and to their most grosse Idolatry? *ver.* 12. 15. *Numb.* 11. 4. that great sinne of Lusting, so fearfully revenged, was begun by some Strangers that came out of *Egypt*, who fell a lusting, and

Good men  
quickly the  
worke for bad  
company.

And why.

and turned away, and the children of Israel also lust; and hence it is as impossible for a man to be still in the Sun and not be cand, or touch Pitch and not be fouled, as to be still in evil Company and not be evil.

Use 1. For Gods Children to avoyd and separate themselves from sinners society; the danger of infection leaves it not a thing indifferent for a man to choose any Company, but as necessary to avoyd sinne it selfe, for the company of sinners; can there be true fellowship with God and his enemies too?

Motive 1. What agreement between darknesse and light, and between righteousness and unrighteousnesse? 2 Cor. 6. 16. what delight for a Sheep among a herd of Swine?

2. Every mans company tels what he is; a good man may be cast into evil company by occasion or providence (as Peter) and be none of them; but as the company he affecteth and seeketh, is, so is he; Ravens focke together by companies, so doe Doves flye together; so wicked men love wicked mens company, and godly delight in the Saints which exceed in vertue.

A good man is described, that he will neither stand nor walke in the way of sinners, Psal. 1. 1. nor will sit with workers of iniquity, Psal. 1. 4.

3. The practise of wicked men should make good men shun their company; for wherein are their sports and delights, but in things which displease God and grieve his spirit, and the spirits of all that love God and his glory: what can a good man see in such company, but must either infect him, or at least offend him in every thing almost?

What else ayme they at, when a good man falls into their company, but either to allure him unto some evil, or make him more remisse in some good?

Objec. But if we should avoyd wicked company, we must goe out of the world; evil men are so rife, and bad examples so universall, 1 Cor. 5. 16.

Ans. Every conversation with wicked men is not condemned; there may be some personall conversation, as Lot in Sodome; neither can we expect the flocke of Christ so cleansed, as that there is no Chaffe with Wheat, and Lilies must grow among Thornes; but

1. Unnecessary scandales and perillous, prejudiciall to our faith and piety, must be avoyded; Israel cannot get out of Egypt to sacrifice to the Lord.

2. If we cannot avoyd their persons, avoyd their fashions, affections, courses.

3. Mourne that thou art forced to dwell in Mesbech, and to have abode in the tents of Kedar, Psal. 120. 5.

Vex thy righteous soule daily with Lot, to heare and see the uncleane conversation of the wicked,

4. Choose to sit alone rather then with such company; Jer. 15. 17. grieving he should be reserved to see such times, he professeth that he did not sit in the assembly of mockers, but sat alone: so Elias complaineth that he was left alone.

Objec. But this will be thought singularity, pride of heart, disdainning our neighbours; I shall be thought to seeme better then others, or that no company is good enough for me, or out of singularity cast off my old company and good-fellowship.

Ans. 1. Sathan hath many pretences to keepe good men in bad company; Lot having bin once or twice warned by the Angel, prolonged the time, and made not such haste to get out of the company of the Sodomites, till the fire had almost overtaken him, Gen. 19. 14.

But it will be thy safety and duty, to remember the Commandement, and sin-ger not.

2. I must get Gods good conceit of me, and contemne what men sinistery judge of me; I can never approve my selfe to God and evil men.

3. When thou art fully resolved to be a good man, thou wilt utterly disdain evil company, Psal. 119. 115. Away from me ye wicked; for I will keepe the Commandement of my God.

4. Thou

4. Thou wouldest be ashamed of the company of a Harlot, but thy companions are impudent in sinne, as the Harlot; say, their lives are beastly as Beasts themselves, lesse harme in dwelling with brute Beasts then these reasonable.

A sinful indifferency to run into all company.

Use 2. Reprove the indifferency of them that can brook all company, and company with all manner of persons; if they be Atheists, Blasphemers, Ruffians, &c. can fashion to them, and be as good fellows as the best; dost thou professe the Religion of God, and in courtes joyne with open enemies? consider *Psal. 90. 16. Thou runnest with the Trefse, and art a companion with Adulterers; what hast thou to doe to take mine Ordinances in thy mouth, either to Preach or professe, seeing thou hatest to be reformed?*

James 3. 10.

Gen. 6. 2.

These men let them fall in company of good men, can personate and speake of matters of Religion, what good Sermons they have heard; give testimony to some good Preachers and others; but herein they are artificiall; their other course is naturall and proper to them; this most violent and strained; out of one mouth can there issue *sweet water and bitter?*

How much blameworthy are they that choose wicked society and familiarity? Is it no sinne for Daughters of God to match and marry with Sonnes of Men? for a Man professing Religion to marry an idolatrous Papist? A Man acquainted with his owne perill will avoyd Alliance and bad acquaintance farther off; and be carefull to avoyd bad company for a little while; much more to neare and undivided and personall familiarity. Where is there a Trader that careth who he be familiar withall for gaine, or a Merchant almost that refuseth to live in any Idolatrous Nation, as *Spaine, Italy* or other, where he cannot live without bowing to *Baal*?

Or Gamester that careth how prophane he be that will beare him company or drinke? Remember the counsel of *Peter* to new Converts, *Acts 3. 4. Save your selves from this untoward generation,* and you may helpe to save them, by avoyding them, and making them ashamed, &c. remember the shame in the end, losse of good name, the sorrow of sinne committed, and duties omitted.

Joyn to godly company.

Use 3. Joyn your selves to such as feare God, in whom thou mayest espie Gods

Image and Graces, for thy { Patterne, Example,  
Provocation, Incouragement.

By whom thou mayest be admonished, instructed, strengthened, and helpt out of thy weaknesse.

It seemes very sweet to sit warme among wicked men, to eate and drinke and be joviall with them; but there is a bitter sawce for such sweet meats, as in *Peter*; but on the contrary, in company of godly men thou art under the shadow of Gods mercy for their sakes; God loveth his children and their friends; for *Lots* sake his Family was saved.

And among the wicked, Gods anger hangeth over thy head; as they are punished, so mayest thou be; therefore depart from the tents of these wicked men: A Plague is comming.

### Now his Action; *warmed himselfe.*]

**P**eter had litle businesse here, but to see what would be the issue of Christs apprehension; to while away the time, he sitteth downe to warme himselfe with the Serving-men.

Peter had one end, God another.

Note 1. *Peter* had one end in being there, God had another; had *Peter* favoured the revealed will of God, he had not bin there, who had no other material businesse but to sit down and warme himselfe.

But by the secret will and providence of God *Peter* must be here, not onely to accomplish the word of Christ, but for another speciall purpose; he must be here more for the Churches good then his owne, that while by being here his owne Faith failes, he might be a meanes to confirme the Faith of the Church; so God

over-



one rules his weaknesse, as he must be an eye witnesse of all Christs sufferings in the house of the high Priest, both from the councill, the Servants, and Master himselfe.

Never did any evill befall any of Gods Servants, but by Gods overruling power was turned to some good to themselves and others; not onely of evill punishment, but of sin it selfe; for even that is under all things, *Rom. 8. 28.* turned to the best. The greatest poysons are by the skill of the learned Physitian tempered to the best remedies; all Satans temptations chase them but to the throne of graces; all will worke in the end for good, in all estates expect this good end.

*Note 2.* Peter was cold, and it was not unlawfull to warme himselfe; but better he had bene cold and comfortlesse alone in the darkenesse of the night, then to have let within warming himselfe in such company.

Peter was now colder by the warme fire, then he was without in the cold tyre; his heart grew cold, and his faith and zeale.

*Use. 1.* Let us resolve that that is a cold and comfortlesse place (though the fire be never so great) where Christ is bound, where Christ cannot be professed, where Christ is scorned, and Disciples of Christ set upon as Peter here.

*Use. 2.* Let us labour how cold soever the weather be without, to keepe the heart warme in grace; it had bene better for Peter to have sitten cold without and warme within, then for outward warmth to freeze and starve inwardly; the season is generally cold, heat of zeale counted madnesse, godlinesse disguised, &c. labour in this generall coldnesse to keepe our hear.

*Note. 3.* When thou sittest by a warme fire, take heed of temptation; Peter when he followed Christ, suffering cold and want, was strong and zealous; now he cometh to the warme fire he is quite overthrowne; the warme fire of prosperity and outward peace hath overthrowne a number, who in their wants and trouble stood fast in grace; how many Worthies coming to enjoy the warmth of worldly prosperity, have revolted from their good beginnings and proceedings in piety?

David while he was in the field fighting the Lords battels, how watchfull, how conscionable, how gracious, how observant, full of holy meditations; *Psalms, &c.* but settled in the Kingdome, and fighting by his Captaines and Generals, himselfe at some quiet & ease, committed these two fearful sins of murther and Adultery, *2 Chron. 26. 5.* *Uzziah* fought the Lord in the dayes of *Zabariah*, and serving him he made him to prosper, but *ver. 16.* when he was strong his heart was lifted up to destruction.

This cause the Lord giveth of the backsliding of *Israel*, *Hos. 13. 6.* they were filled and their hearts were exalted; and they have forgotten me; and those were they that in affliction could serve the Lord diligently, *ver. 5.*

The pittfull experience of many gives light hereto who in their youth or entrance into the World were diligent Christians and conscionable in their wayes; carefull Hearers, Readers, &c. but growne full and fat, and sitting in the warmth of worldly wealth and prosperity, have clogged themselves with cares, and forfeited of ease, as far gone from their zeale and diligence as Peter here; who followed afar off, and now by the fire farthest off of all, as the Moone never eclipsed but in the full.

How doth the same warme fire prevaile with many, who because they see they cannot sit so warme in their places, if they should be so precise and follow the word in all points, grow first to remit, and then relinquish all their care, growing in the end to the height of prophanesse by Gods just judgement on them; others to sit by a warme fire, are as easily drawne to lye and use injustice in their trades and dealings as Peter here.

Many godly men are too secure, as he that sits by a warme fire is subject to sleep; Let this be a stay and some strength if thou hast not prosperity and wealth which others have in the World; and thou desirest; thou wantest the snare of or

Warning the  
body some-  
time chillen  
the Soule.

When by a  
warme fire  
take heed of  
temptation.

thers; God in mercy withholdeth hurtfull wealth, and keepes thee cold without, least thou shouldest grow cold within; thinke not thy selfe stronger then. *Peter, Prov. 30. 8. least I be full and deny thee.*

And contrary if thou beest in affliction and want be not too much cast downe, for in this estate thou standest firmer in grace then in abundance; therefore when prosperity maketh wicked men grow wild and secure, God useth by affliction to reclame them, *Psal. 119. 71. It is good I was afflicted; before I was afflicted I went astray, but now I keepe thy law.*

Prosperity is not alwayes a signe of Gods favour; but when it provoketh to humility and duty; ordinarily the Grafter putteth his Cattell for slaughter into best pasture; too much ranknesse hurts the Corne, and too much fruit breaketh the Trees; what is the cause so few great and rich are truly religious? but then God giveth gifts in mercy, when he maketh us better, not worse. We proceed.

Verf. 67. *She looked on him and said, thou wast also with Jesus of Nazareth.*

Occasion of  
Peters sin by  
the Priests  
maide.

When a man  
tempteth God, a  
Tempter soon  
meets him.

Favors of wicked  
deare  
bought.

An ill case to  
be beholden  
to wicked  
men.

**HERE** { 1. The Tempter, a Maid seeing Peter, and looking on him said.  
2. The Temptation, Thou wast also with Jesus of Nazareth.

Peter warming him by the high Priests fire, presently meets with a Tempter.

Note. 1. Note he that tempts God, a Tempter shall meet with him; he that runs out of his way, and without the limits of his Calling, shall not want temptation; good David when he gives up his holy prayers and exercises, and getteth up to the top of his Gallery idle, he hath met with a Bathsheba a Tempter, and moyleth himselfe in fearfull sins; thus many save the Divell a labour in tempting, run afore the temptation, Hunters of Ale houses; of lascivious company, light persons, playes and enterludes, temptation need not come to them; they will find him if he be in any corner of the Countrey.

Note. 2. Keepe thee in thy way, let not Satan thrust thee out of both Callings; every sin is a tempting of God, *Mal. 3. 15.*

Note. 2. The Maid that let him in, now tempts him; she had done him a kindenesse as she thought, but she payeth him with a mischief; a godly man commonly buyes a wicked mans favour very deare.

1. Commonly an evill man if he be an instrument of good to a good man, it is against his mind, being overruled and drawne secretly by God, or inwardly by some sinister end; they cannot shew found mercy, being a fruit of the Spirit, but counterfeit a corrupt love and favour.

2. Sometimes pretending favour, they intend mischief, as the Machiavels of our Age; so Saul will prefer David, maketh him his Son, and giveth him his daughters, *1 Sam. 18. 27.* but intended to bring him to destruction by the Philistines.

In *Ann. 1572.* the most bloody Massacre of Paris was thus effected, under pretence of love, favour, marriage.

Truly saith Solomon of the mercies of the wicked, they are cruel, *Prov. 12. 10.* for commonly if they intend not cruelty as before, neither did this Maid, yet they overturne their good turnes at one time or other with mischief or hurt, either outwardly or inwardly, if occasion be offered.

Pilate would shew mercy to Christ and plead for him, but command him to be whipped, being an Innocent; and the Apostles seeme very mercifully delt with to escape with whipping if Gamallet himselfe give none of the malicious sentence, *Act. 5. 40.* it is the mercy of wicked men to whip Christ, and if any mercy indeed must be shewed, it must be to Barrabas, not Christ.

Note. 1. Count it an hard case to be beholden to evill men; Jacob knew the inconvenience, and refused the kind offer of Esau, who either himselfe or his Servants would guard him in his way, *Gen. 33. 13.*

Bala-

Balaac will not enrich Balaam, but first he must curse Gods people.

Use. 2. See thy favour benot mingled or poysoned, doing harme and mischief; The Heathen Emperors would shew mercy, if the Martyrs will cast but one graine into the fire; their favour must be bought dear. The Witch will favour thee; the Divell will cure thy Body, but he must have thy faith, thy soul; the Father, the Master will allow his Children or Servants sport, recreations, but on the Sabbath day, when the refreshing of the Body is the corruption and destruction of the Soule.

Many Fugitives goe away, and find favour and preferment in Rome, Downy, and in Popish Countreys, but on condition they be come traytors to God in open Idolatry, and to their Prince and Country in open rebellion and practise, like Satans kindnesse to Christ; *all this will I give thee, if thou wilt fall downe.*

Note. 3. By what manner of Tempter Peter falls, a Woman, not a man, a silly Maid, a very weake party. Weak temperers can foyle stout men.

Quest. Why?

Ans. 1. Peter presumeth that all men could not cast him downe, Christ had denominated Peter for his solidity and firmnesse, and he thought himselfe sure enough; but now he shall see more evidently his frailty, to be so suddenly cast downe by a fraile Woman; he shall see now that the strength he boasted off is blowne away by the breath of a silly girle.

2. To shew him the more, as his pride was more then the rest, a shamefull fall for so great a professor, to fall before so vain a Woman; Abimelech would rather kill himselfe then endure the disgrace to dye by the hand of a Woman; but as pride goeth before shame, so Gods justice will shame proud Peter, that when he cometh to himselfe, this circumstance shall kill him, and touch him at the quick, the shame shall be as ill as the hurt.

Use. 1. How easily God overthroweth the pride of man; he need not come in his owne person, he need not bring a Champion or man of War against him, but the silliest creature is strong enough to confound them; a silly boy or girle shall be Tempter too strong for as presumptuous a Professor as Peter. Mans pride easily overthrowne.

The Lord who resisteth all sinners, is said often to resist the proud; that is, after Jam. 4. 6. a speciall and severe manner, because they will draw Gods glory upon themselves; he commonly so resisteth them as he turneth their glory into shame, and confoundeth their pride by weaknesse; hath God neither Angels nor men to command against Pharaoh? yes, but will rather confound him with an army of frogs, flies, Catterpillars in derision of his pride; the same God could have turned the dust of the Earth into Lyons, Wolves, Bears of strange greatnesse and fiercenesse; to have met that fierce and cruell King that said, *who is the Lord?* and in spight of him oppressed the People, but in scorne of his pride he turned the dust of the Earth into Lice, who made him and his enchanters confesse it was the finger of God.

Proud Herod, who assumed the glory of God to himselfe, *it is the voyce of God,* Acts 12. *not of man,* the Lord consumeth him with lice the basest of the Creatures, and not so much honoured as wicked Jezabel to be eaten of Dogs, but of Lice.

Historians writes of a City in France that was depopulated and wasted, and the Inhabitants driven away by Frogs. A History reporteth of a Town in Thessalonica rooted up and overthrowne by Moles. We read of Pope Adrian choaked with a Flye.

Thus the Lord playeth as it were with his Enemies, scorneth to come himselfe in field upon them, but armeth the meanest of his creatures against them.

Let this humble us under the mighty hand of God; presume of nothing in our selves, be proud of nothing, least we know by wofull experience that a thing of nothing shall cast us downe.

If our pride shall resist God, Gods weaknesse shall resist us, and we shall know to our cost, that the weaknesse of God is stronger then man; never was pride of heart unrevenged with fals, sin and shame.



Accusation enough if thou belong to Christ.

Note. 4. The temptation is the same in effect with the former. *This man is one of them*; he accuseth not Peter for a Malefactor, or a wicked Liver, but onely that he is one of Christs Disciples; and this is matter of accusation (he thinkes) sufficient.

Note what are the many quarrels of evill men against the godly, and what are their accusations: because they are of the number of Christs Disciples and Followers. *Act. 15. 19.* the Accusers brought no crime of such things as I supposed, but had certaine questions concerning their owne superstitions, and concerning one Jesus, &c. Here they hate not Peter, but so farre as he was with Christ.

And why?

Reas. 1. Evill men cannot hate evill for it selfe, but for sinister respects, yea, they love it, and will not leave it, and therefore evill men commonly accuse not for evill, but for good.

Reas. 2. Darkenesse fights not against darkenesse, but light, and the greatest light most, *John 7. 7.* because it testifyeth of Christ himselfe most, and against the Members for the head sake; a Thiefe hates the light.

Esay 5. 10.

Reas. 3. Wicked men lie still under the woe of them that call good evil, and evil good, through corruption of judgement not renewed by grace; and therefore you shall still observe, that the greatest fault objected by the wicked against the godly, is for most part the doing their duty as here in Peter; was it not Peters duty to be with his Lord? what other cause in Prophets, Apostles, in Christ himselfe?

Wonder not if so it fall out now a dayes.

U[e]. In these dayes also to be with Christ, is matter of accusation enough against a godly man, *John 9. 22. 34.* the blind man was excommunicated because he had been with Jesus.

Papists after the same manner exercise deadly hatred against the Gospell, and excommunicate as Heretiques all that stand to the Doctrine of justification by the only grace of Jesus renouncing merits of works of Papists, and after a subtil manner out of the depth of Satan, have laid under the reproach of Heretiques, such as walke according to the Rules of Christ and his profession in their course, renouncing the Libertine wayes of the World and watching more narrowly over their owne.

These at the first restoring of religion and casting out of superstition and Romish Idolatry, Papists who gnashed their teeth for envy at the Lords great worke, branded with the names of Puritans, Precisians, and holy brethren, &c. ever since, and at this day more then ever; what is the ordinary quarrell and scorne but the same taken out of the mouths of Enemies, *thou art one of them*, a Disciple, a Puritan, a Professor, a Brother, all one with this of the Maid, *thou wast also with him*; now weake things and small goe for currant to bring good men into danger, as Peters here being with Christ; even looking toward good men is ground enough; and evill men can make great noise of it, as Jewes against Christ, he is a friend of Publicans and Sinners.

As Spydres can turn every thing into poyson; so wicked men turne wholesome things into poyson, and malicious accusations.

*Act. 21. 28.* Ob men of Israel helpe; this man, &c. Paul gave the Law his due, onely denied justification by it, nor spoke against the Temple, but their hypocrisie who could discover all by coming to the Temple, nor dishonoured their place, but all their faire shewes in that place would not serve, but it was as the offering of a Dog without faith or Repentance; this was his duty to teach; nor brought he Gentiles into their Temple, but they supposed so; and suspicion is enough for evill men, and helpeth them well; I thought it had bene thus; but what if he had? now the Temple was free for all; Moses Law ceremonial was at an end; so as when these wicked men had said all they could, equity could find no substance in their accusation, yet these grounds were enough against Paul to draw him to death, *ver. 31.*

Esay 58. 1.

Let a godly Preacher come and lift up his voyce as a Trumpet against sin; oh he is an intolerable man, he is so sower, so tart, so judging, he preacheth nothing but damnation

damnation, he makes Reprobates of us all; when all this while he doth busy  
ry in telling *Israel* her sin and *Judab* of her transgressions.

Let him preach often, and be more diligent then some idle drones, so that the  
word prevail with men, and they begin to taste the soundnesse and the sweet-  
nesse of it, and frequent it with more gladnesse then the eye of envy would they  
should; oh then he is factious, draweth Disciples, is popular; if we let him alone,  
all men will beleve him say the Pharises.

Let him preach with authority, and not as the Scribes, and convince evill men,  
and seeke to pull their lusts out of their hearts and hands, and now they perceive  
the word too strong for them, then they fetch another windlace; Christ teach-  
eth wonderfull well, and he is a Teacher from God, and teacheth the way of  
God truly, but he healeth on the Sabbath day, or breaks some traditions of the  
Elders; a good man otherwise, but his Disciples wash not, fast not, and the fail-  
ing in some idle tradition or Ceremony is enough to hate Christs own Doctrine  
and to hurt him in his owne person to the utmost extremity.

Secondly, the Temptation; *Thou wast also with Jesus of Nazareth*; or as John 18. 17. *Art thou one of this mans Disciples?* Belike both asking the question, and affirming that he was.

**T**HE Tempter light, not *Caiphas* himselfe, but his Doore keeper, and that  
not a man, but a silly Maid. The Temptation as light: she doth not scorne  
him or his Master; she saith not, *belongest thou to this Seducer*, nor art thou a  
follower of this factious fellow, who is now brought in question for his life? but  
in simplicity and gently enough, *Art thou one of this Mans Disciples?* yet Peter is too  
weake for so weake a temptation.

Note. He that is presumptuously confident where he should not, is basely fear-  
full where he need not be; Christ foretels Peters fall, but Peter feares nothing; but  
a silly Damselfs speech frights him; an unkinde word, and fear hath oppressed him.

1. It is a just revenge, that he that feareth not God, should feare every thing  
else; and if the feare of God be shaken out of the heart, the feare of man, yea of  
a veery worme shall be let in; had Peter retained the feare of God, he had not here  
so feared, but now must fear where no fear is.

2. God in this kinde punisheth the presumption and boldnesse which a man  
hath in himselfe, by turning his carnall courage, which resists true feare, into  
terroures of heart and vaine feares, that were there nothing without him to fear,  
he shall not want terrors of minde that shall leave him but a little rest. Herod is  
told enough to behead *John*, and no man can feare him for it, but his owne  
thoughts fear him; *O, John whom I beheaded, is risen*; now he feares where no fear is,  
*Prov. 28. The wicked flye when pursuing*; his own fancy shall fear him.

Use. Peter shrinks not before *Caiphas*, but his Maid asking but a question; see  
that carnall confidence and human strength will leave a man in the luds at length;  
this courage of flesh and blood had carried Peter a great way in the cause of Christ  
in resisting his apprehenders, following him to the high Priests Hall, brings him  
to the fire, but now leaves him.

If a man had all the courage we read of among the famous Roman Warriors, it  
will not carry him after Christ, whethersoever he goeth; it might carry him to  
contemne death for his Countrey, for his credit, &c. but for Christ it will faile  
him. It is given as well to suffer for Christ as to believe.

Use 2. Examine well thy boldnesse, whether it be for God or Man, ere thou  
trust it; the boldnesse of flesh will make us couragious before the Battle, but when  
the Alarm is sounded, then the shaking of a Pike or report of a Musket feareth  
him as a Childe, out of the field.

Quest. How shall I know?

Asw. If

A presumptuous spirit is usually a timorous spirit. And why?

Take heed of carnall confidence, which will faile at last.

Phil. 1. 29.

How to know true courage.

*Answ.* If thou beest strong in the power of Christs might, then thou art strong in thine infirmities; that is, hast a strong fence of thine owne weaknesse, and findest thy frailty, and art driven out of conceit with thy selfe; and having no strength in thy selfe, leaneest onely on the strength of thy Captaine. Stand in this strength, and in question of thy life, thou shalt have boldnesse, as *John* before *Herod*, *Elias* before *Abab*, when poore *Peter*, stout in himselfe, shall fall before a poor Maid, almost unquestioned.

Take heed to thy standing.

*Use 3.* Let him that stands take heed lest he fall, 1 Cor. 10. 12. Thou sayest thou lovest Christ; so did *Peter*, else he would not have followed now; thou mayest account of strength to stand if all others should fall, so did *Peter*; but thou seest a Pillar here shaken with a Wenches word, that thought all the threats and tortures of the Rulers could not make him shrinke.

Rom. 11. 20;

Seest thou the foreman of the Apostles so neere and deare unto Christ, who would have confirmed his brethen, so foulely to fall? be not thou high-minded, but feare.

*Mot. 1.* Consider thy selfe a childe, weake and feeble, soone cast downe, and being ready to stumble and fall, get to a stay as fast as thou mayest.

2. The Adversary is strong, and flesh is weake, *Mat. 26. 41.* and is onely supported by strength of grace; the Lyon of the Tribe of *Judah* foyles the roaring Lyon.

3. Hypocrites not fearing to fall, fall fearefully; but the godly fearing to fall, fall not, at least prevent many falls, and rise out of them all.

Satan either allures to sin, or deals with terror.

*Note.* *Peter* resembles here the state of every Christian, set betweene a warme fire on the one hand, and a dangerous temptation on the other. Thou art one of them.

Satans ayme is, either to allure and entise us to sinne, by a number of weapons out of the storehouse of Prosperity, or daunt us by weapons out of the Armory of Affliction and Persecution. *Rabsheke*, 2 Kings 18:31, 32. offereth peace and promiseth in his Masters name, if we will lay aside our Armes; and mixeth threats and boasts in his strength: so here.

Satans subtilty bath plots amongst all men; if low, he will brouse and make them ordinary fuell for fire; if high Trees, he hath lightning and thunder, and violence of every tempest.

And in all Estates, Adversity is a sharpe Winter, to nip sprigs of Grace; Prosperity as an hot Sun and Summer to nourish Weeds; *Peter* here feelles the force of both.

*Use.* That Christians watch both in Prosperity and Adversity; know that frowns and fawns of Sathan and the World are alike dangerous; flattery and force, both enemies, and more dangerous if both assault at once, as here *Peter*.

Verse 68. But he denyed it, saying, I know him not, neither wot I what thou sayest.

Foulness of Peters sin.

**H**ere is the first denyall of this Champion, by a silly Girle; wherein see the foulness of his sin.

1. He denies flatly, and peremptorily, saying, *I know him not.*

2. In doubling it, implying more resolution, neither wot what thou sayest; both which speeches were manifest untruths and lyes against his own conscience; for *Peter* well knew Christ, having bin long with him; and one of his first Disciples, he had confessed him, thou art the Son of God; besides, he knew well what she meant, and therefore it was another lye.

3. In denying him so openly amongst a multitude; before them all, saith *Matthew*.

1. The fault is so foule, as one witnesse were too much; but *Peter* provides witnesses enough, a cloud of witnesses.

2. He



2. He that denyeth Christ before any man, shall be denied before the Father; *Mat. 10.* What a great sin to deny him before all men?

3. In so great a company were a number of wicked men; and now Peter exposeth the name of Christ to all their scorn and opprobry; he hardens and animates them, and stands with them in rejecting of Christ.

There were also some weak ones and well-wishers to Christ, as he that carried Peter in, and some that might be coming forward; and Peter by his example being the foreman of the Disciples, weakens and scandalizeth all these, and destroyeth so many soules; and if he that offends one of these little ones, better a Millstone were hanged about his neck, and he cast into the sea; what a case is Peter in that offends so many?

Note 1. How far soever the courage of flesh and blood carries a man, and rash zeale, if not a stronger prop, it will leave a man in the fuds at length; for, what is become of all these great words, *I will lay down my life for thee; and why can I not follow thee now? And I will dye with thee before I will deny thee.*

Carnall courage will fail the soonest of letters.

Is this to follow the Master, to deny himselfe, his Disciples? Is this to lay down the life for the Master, to fear the voyce of a filly Girle? Is this not to deny Christ, to deny thy selfe a Christian? for if thou knowest not him to be the Christ, shou knowest not thy selfe to be a Christian.

Thus in one word bold Peter denyeth and renounceth his Lord, his faith, his profession and salvation by him.

Use. Let us looke well to our zeale, that it serve us not as Peters did him; the Take heed to drugs have Adulterates, and the most cunning Coynes their slips, and the best graces have in this corruption their cracks and defects; let us try and weigh and found our zeale for its truth, and that by these markes.

1. True zeale is earnest for good, but it is not for a fit or passion, as John at his entrance, and Peter here; but it is a gift of the Spirit, and a grace which is constant and lasting.

True zeale what.

2. It riseth out of knowledge of God and our selves; zeale not guided by knowledge is hurtfull, as *Rom. 10. 2.* To here Peter had zeale for Christ, but knew not himselfe; as mettles is dangerous in a head-strong Horse; so zeale degenerated in a head-strong passion, not guided by knowledge.

3. It is attended ever with godly sorrow, *2 Cor. 7. 11.* and griefe, first for his owne sin, and then others; God is dishonoured in both, and he is troubled in both.

4. Carried with care and feare of falling, not selfe-conceitednesse, trusting to himselfe, his strength, his judgement, as this of Peters did.

5. Coveteth spiritual things in the world; Christs was zeale to Gods house, so David, *Ob how love I thy house!* how deare are thy words unto me! how sweet, &c.

John 1. 17.

These ardent desires dried him, and consumed him; Peter coveted Gods honour; but how? his owne name, reputation, life, and safety was deare unto him.

Note 2. The nature of Peter's sinne which was the most direct deniall of Christ that might be.

Peters sin of an hainous nature.

First, not to profess and confesse his Doctrine outwardly and secretly, is a denyall.

2. Not to expresse the Doctrine and power of Religion, which we acknowledge true, whether for feare or otherwise, is an high denyall of Christ.

3. To subvert or overthrow some fundamental point of Religion, is fearfully to deny Christ; for it is all one to deny his doctrine as himselfe, being of the same nature with himselfe.

But Peters denyall was beyond all these, not against his Doctrine onely, but against his Person immediately, and this not to deny him by silence, but by speech, whom himselfe had confessed the Son of God, and had heard him so professed from Heaven by God himselfe once and againe.

Yes,

Yes, when he needed not have openly disclaimed him, for the Maids speech was, whether he was with Christ; he might have contented himselfe to have belied himselfe, and said *I was not*, rather then have sinned directly against his Lord and Master. Or what lawfull authority had this Maide to examine Peter; he was not bound to confesse that he knew him; neither doth Peter confesse so, and conceale so, to fumble or equivocate to tell you; for if this could have saved Peter, he needed not have wept for denying his Master, though some Fathers would excuse him; but he flatly, and stoutly denyeth all, that ever he knew him, or had to doe with him; he doth not say, I know him not so well as I should doe.

Alas what a poore case is Peter now in; for if he deny Christ, who doth not confesse him that others may know he doth so as well as himselfe, what a fearefull denyall is it to make others even boyes and girles know we disclaime him.

Hard to confesse Christ in danger.

And why?

*Doctr.* Note hence what a hard matter it is to confesse Christ in time of danger and perill, when so great a Disciple as Peter before any great danger so resolutely denyeth him.

*Reas.* 1. Satans malice; he winnowes and tempts Peter here, and the Saints to plucke them from this confession, because he knoweth that God is greatly honoured by the confession of his Servants. That the truth is notably confirmed which shakes the Walls and foundation of this Kingdome.

That confessing him before men, notably incites and provokes others to the love and liking of the truth, and to the imitation of such holy examples, and because he would hinder the happinesse of Saints, well knowing that he that denyeth Christ, shall be denied of him.

*Reas.* 2. Strength of corruption in us makes it very hard at such times.

1. How hard is it to deny our selves? and not denying our selves, we cannot but deny him; we not onely reason with flesh and blood, but conclude with flesh and blood against the yoke of Christ; Paul communed not with flesh and blood. *Gal. 1. 16.*

2. How doe we blush at the Chaîne, and shame at the Crosse of Christ, which indeed is the glory and crowne of a Christian? he that is ashamed of Christ, how can he confesse him? *2 Tim. 1. 12.* I suffer these things, and am not ashamed; for I know whom I have believed; one cause why many among the Rulers beleeved and durst not confesse Christ, was, because they feared to be cast out of the Synagogue, *John 12. 42.*

3. How are we glued to the love of the profits, and glory of the World? loth we are to be too great losers by Christ, much lesse forsake all to follow him; this maketh it hard to confesse Christ in cases of losse and disadvantage; this cause is in *John 12. 43.* the Rulers confessed not Christ whom they knew, because they loved the praise of men more then the praise of God. Demas would not have his commodities hindred, and so forsooke the Apostles, *2 Tim. 4. 10.*

*Reas.* 3. Weaknesse of faith and graces; Peter had now true faith in his heart, but weak and raked up in a heape of corruptions; where is no faith, is no confession; a strong faith, a strong confession.

Peter was now as a man in a sowne or qualme; living, but little shew or sense of life.

*Nicodemus* a Beleever, a lover of Christ, his faith made him come to Christ, but the weaknesse of it made him speake little and low, and not directly for him.

*Joseph of Arimathea* a Disciple and a Beleever, but a secret one for fear of the Jewes, *John 19. 38.*

Study to confesse Christ in danger.

*Use* 1. Conceive it no easie thing to confesse Christ in tryall, nor a thing to be performed by our owne power, but pray for the gift of the Spirit called the Spirit of strength, *Isa. 41. 10.* which sustaineth us, no cause shall daunt it.

2. Pray for wisdom when and how to confesse, that the Lord opening our eyes and mouthes we may speak as we ought.

3. For

3. Pray for Faith, *Psalm 116.* I beleev'd, therefore I spake, *Rom. 10. 10.* with heart beleve.

2. Resolve of the necessity of confessing Christ, being called thereto, *1 Peter*

3. 15. *be ready to give an answer to every man that asketh a reason of the hope that is in you.*

*Philippians 2. 10.* Every tongue must confesse Jesus Christ is the Lord, to the glory of God.

*Arg. 1.* Consider here first the end of our being in the World, to honour God and his truth, and promote our owne and others salvation; therefore [not onely not deny but confesse.

2. The excellency of the truth confessed and witnessed unto, not by us onely but by the whole Trinity, the blessed Angels, the holy Prophets, the inspired Apostles and constant Martyrs in all ages.

3. It is Gods right thou shouldest confesse him, even to thy utmost perill, to whom thou art given of the Father, by whose blood redeemed, whose peculiar thou art; how couldest thou brooke that servant, to whom thou payest Wages, that being ashamed of thee would deny thee his Master?

4. Christians must be considered not onely as private men, but in the communion of Saints, glorifying the Gospell, not onely by walking worthy of it, but also suffering for it, as lights, not for it selfe, but for others.

5. Thou wouldest not be denied of him hereafter, but desirest he should acknowledge thee in another life; but if we deny him, he will deny us, *1 Tim. 2. 12.*

6. Conversion produceth confession, as in the converted Thiefe; and confession is accompanied with salvation, *Rom. 10. 10.* with the mouth confesse to salvation; onely this man is of God, *1 John 3. 4.*

7. Thou canst not but confesse Christ, nor keepe Faith at home; it is as fire within; and Christ faith, *He that is not with us, is against us.*

*Quest.* How shall I be able to confesse Christ in trials?

*Ans.* 1. Settle thy selfe in a sound knowledge and judgement of the truth; *How we may* unstable persons that hang between two Religions, as Meteors, will never abide *doe this.* the trial. If trials should come, many of our ordinary Hearers, for want of settlednesse of judgement and sound measure of knowledge, will prove as Potters Clay, fit for any forme, or as Wax ready for any stamp or impression; so Meteors between two Religions, enemies to Confession.

2. Get sound love to the Truth: selfe God will send strong delusions to believe lyes, on them that receive not the truth in the love of it, *2 Thes. 2. 10, 11, 12.*

3. Expreffe the power of Religion now in dayes of peace; for he that denyeth the power of Religion now in the time of peace, God will never give him the honour to professe in time of persecution; he that will deny by a warme fire, will deny more easily in a fiery trial.

4. Arme thy selfe against the sweet and sower, the best and worst of the world; beware of preferring of the best things as better and sweeter then Christ and the glory of heaven; God is not so prodigal of his glory, nor of the gracious merits of Christ, as to bestow it on such as love earth better then himselfe or his Sonne; neither gaze with both eyes upon outward things never so little, but on the power of God, which is manifest in weaknesse.

5. Set thine eye upon the glory of being confessed by Christ before his Father and his Angels; oh this my servant was more willing to dye for me then deny me; and the terrour and disgrace that Christ should deny us, when our own consciences are up in armes against us, then he shall proclame and disclame us, in that we preferred every trifle before himselfe, &c.

6. Looke on examples of Saints, keeping the profession without wavering in losses and crosses, *Heb. 10.* joyfully enduring the spoiling of Goods. Pauls life not deare: compare thy selfe with these, &c.



*Then he went out into the Porch, and the Cocke crew.*

**P**ETER having denyed his Lord, beginneth to perceive himselfe in some danger; for he seeth that better then, his sinne; and seeing it was not safe for him to be there, he beginneth to withdraw himselfe, and goeth into the Porch; he beginneth to be weary both of the person and place, and perceiving he was gone in too far, he would get back againe if he could.

Not good to  
goe far into  
wicked houses.  
And why?

*Note 1.* It is not good to goe too far into the houses of wicked men; for hardly shall a man get out without a scar, no more then Peter.

*Reason 1.* There can be no agreement betweene light and darknesse, righteousnesse and unrighteousnesse.

2. All their Counsels, courses and examples, being pestilent and hatefull to God; a good man should either offend them in reproving, or God in not reproving; thou must doe as they doe, or leave thy roome to such as will.

*Reason 3.* What good canst thou expect from them, or what good canst thou hope to do to an obstinate person, who is unworthy of a reproof, unfit for Christian counsell, *Prov. 23. 9.* Speak not in the eares of a foole, for he will despise the wisdome of thy words.

*Use 1.* To wonder that many can be inwardly conversant with all Companies, and enter bands of society with all manner of persons, Papists and Protestants, Church-Papists and Recusant Papists, Russians, swearers, Drunkards, railers and scorers of good men and good things; how men professing godlinesse can be inward with such, eat and drinke with them, ordinarily uphold them in their courses, fall to their games and exercises; certainly these men cannot hold their owne, no more then Peter here, but must needs counterfeite, an outside. Peter is almost no sooner in the high Priests Hall, but he denyeth his Lord as fast as any.

*Use 2.* He that resolveth to uphold his integrity, must say with David, *Psalm 119. 115.* Away from me ye wicked, for I will keepe Gods Commandments: and hide himselfe away from wicked company; neither is it out of singularity, to seeme better then others; nor of pride, as disdainng neighbours, or thinking no company good enough for them; but out of sense of their owne weaknesse, and feare of infection from them.

*Use 3.* Learne a point of wisdome in Peter; seeing we must be cast among evil men, be not too familiar with them; rather stand without in the Porch then thrust into the Hall; keepe aloofe from them, for so thou shalt escape best; thus Peter began to do when he discerned his danger by them.

*Note 1.* Peter went forth, but not farre enough; for he went but into the Porch, but came backe.

*Quest.* Why did he not goe quite away and leave the House as well as the Hall? or going backe, why returned he backe againe?

*Ans.* Peter was now as a Bird that had lost his nest, knew not what to doe with himselfe; in staying was danger, and in going now was as much danger; for if now being questioned he should flye upon it, he should confirme their suspicion against him; and confesse that which he would faine dissemble.

Again, he had heard that Servants perhaps mutter against him; for it appeareth there was a great many more then three that set upon him; and feareth they will pursue him, if he should flye, and there resolveth to returne among them; set as good a face on the matter as he can, and falleth into familiar and free talke with them, if by that means he might prevent suspicion.

*Note here,* that whosoever would keepe himselfe free from the danger of sinne and sinners, must not only get out of the Hall, but out of the porch of sinne too, as Solomon out of the wicked womans house, so every wicked mans house, *Pro. 5. 8.* *keepe thee far from her, and come not neer the door of her house.*

Get out of the  
Hall, yea and  
out of the  
Porch too.

Peter

Peter should have done better if he had left the house, and not sticke in the Porch; it had beene in him, and should be in each of us.

1. Christian wisdom, to keepe without the Harlots reach.

2. Christian zeale, hating all sin even the appearance.

Many step out of the midst of sinne, but hang about the Porch, would not be outrageous sinners, but retaine a smatch or taste; not open Adulterers, but Adulterous eyes; thoughts and speeches; not noted drunkards, but company keepers and Bibbers; not blasphemous Swearers by Wounds and Blood, but by Faith, Troth, God, &c. not workers on the Sabbath, but idle and prophane in words and deeds; not open Railers and scorers of good exercises, and men; but secret haters or dislikers; all which is to sticke in the Porch of Sin; and as Peter thou art not gotten out, but coming backe into the Hall againe.

Note 2. In that Peter sticks in the Porch and cometh backe among them whom he had forsaken, how hardly a man that hath beene long used to bad company and courses, is brought backe to leave it altogether, but either he will looke backe, or tarry in the Porch; Peter that is but new come in, and scarce warme in his place among them, cannot resolve to leave them though he be warmed by sense of perill and danger.

Hard to leave ill company.

Sin and Sinners are like Bird-lime; the more Peter strives to get out, he seeth himselfe more lymed and intangled.

How much harder is it to get out of the custome and habit of sin and sinfull Companionship?

Lots Wife gotten out of the midst of Sodome, looketh backe; nay good Lot himselfe cannot be got out, but the Lord must stay his leasure, and the Angell must pull him out that the flame catch him not.

Never enter among such.

Vse 1. Pray that we never fall into bad company, and bad places, bad alliance, bad acquaintance or courses among earthly minded and ungodly minded men; for surely we will hardly be got out, we will have as many carnall arguments as Peter to entice us back into their company, we must not part with old friends, we shall be thought uncivill, or strange, or it may be we may here some say, what art thou one of his Disciples, what, become precise? then all is mard, and then if an Angell, yea two Angels bid thee away in haste for our lives, we will with good Let still prolong the time.

Or having entred return and never return backe. Luke 9. 62.

Vse 2. Beware if thou hast set forth out of the company and courses of sinners, so far as the Court, that thou dispute not with Peter, much lesse resolve to goe backe againe; for Peter made his case worse then before, 2 Pet. 2. 20. better never have knowne the way of truth, then forsake it; was Lots wife any better for getting out of Sodome that looked backe? nay, was she not worse, being made an eye marke of Gods justice to all posterity.

Is it not a fearfull thing to be weary of well doing, and a fearfull wickednesse to make defection from God? is he fit for the Kingdome that puts his hand to the Plough, and looketh backe.

Beware thou beest not one of those Dogs that returne to their vomit, nor a Swine washed returning to her wallowing, all the former motions and endeavours were deceitfull and hypocriticall, for, were they found, they should have lasted.

The Divell once cast out and returning, brings seven worse then himselfe, and the end is worse then the beginning.

Note also the contrariety of the wicked from God himselfe, he provideth safety for his Children by night; Esau was admonished by night not to speake roughly to Jacob. The Wicked alway tend to destruction of themselves and others.

## And the Cocks crow.

Wicked in the  
night devise  
mischiefe.

**NOTE** 1. It appeareth it was in the Night that Christ was apprehended, and in that, how watchfull and diligent Christs Enemies were to worke malice and mischief against him; so were the Sodomites busie all Night to abuse themselves and doe mischief. *Gen. 19.*

Solomon saith wicked men cannot sleep till they have done evil, *Prov. 4. 16.* and sleepe departeth from them unlesse they cause some to fall; Judas will watch an opportunity against Christ, even in the night to betray him.

And why?

*Reas. 1.* Because they are carried wholly and naturally unto evil without any inward restraint; it is a sweet morsell, and perhaps the Lord seeth them not.

2. Darkenesse maketh them more bould, and fitter for a worke of darkenesse, as Judas apprehends, and Soldiers lead him away.

3. Malice against Christ and his Members in the wicked never sleepeeth, but watcheth occasions against them; they resemble Satan their guide.

4. Having got occasion, they will not slip it, but execute presently, though at midnight; they breake their sleep for it.

5. Yet God overruleth that it should be typified by a Paschall Lambe, killed by night, *Exod. 12. 6.* as himselfe was slaine in the evening of the World.

Study thou in  
the night to  
do good.

*Psal. 132. 3.*

Use Good men on the contrary learne to watch in the Night for good and gracious purposes; let thy reines teach thee Wisdome in the Night; David professeth he will not go up to his Bed, nor suffer his eye lids to slumber, till he have found out a place for God.

Tully saith it were a shame for him that Catiline should be more watchfull for the destruction of the Common-wealth, then he for the safety and preservation of it.

In sparing sleep for good purposes is a recompence, *Gen. 29. 4. 29.* Consider that Night-fins, have day plagues, 3 *Sam. 12. 12.* consider, *Job 35. 10.* God giveth Songs in the Night, and his mercyes walke round about thee all night long, he keepeth watches for thee, he thinketh on thee, and doth for thee, that thou dost not for thy selfe, keepeth thy house, Body, Goods, Soule, while thou sleepest; and therefore in the night do thou thinke of him.

*Psal. 119. 55.* In the night season oh Lord I thought on thee. In the night commune with the Lord by prayer, meditation and confession. *Psal. 77. 60.* In the night I commune with my heart, and search out my spirit in the night desire after the Lord, *1. 2. 6. 9.* so the Church, with my Soule have I desired thee in the night; yea, with my spirit within me, will I seeke thee early; in the night praise the Lord; at midnight I will rise and praise thee.

Examine thy employment of thoughts in the night, when thou goest to bed and riest, whether thy thoughts run after money and mucke, world and businesse, whether on revenge, pride, hatred, sports, or whatsoever.

A good heart hath a better treasury within it selfe, and without it for thee to feed on; meditate and be serious, and remember still how diligent we should be in Gods worke; cursed is he that doth Gods worke negligently, *Jer. 48. 10.*

*Note.* God would admonish Peter according to his word by the Cocks crow, if to be Peter will take knowledge of himselfe; but Peter doth not.

*Quest.* Why? it may be being midnight, he was sleepey and could not hear.

*Ans.* But Peter had got his first sleepe before, Christ went thrice and found them sleeping; besides Peter was now afraid, and feare and danger kept him waking enough, and therefore the cause was,

1. His heart was asleepe and regardlesse of his sin, and so long all the Cocks in the World cannot wake him.

2. The time appointed for his wakening was not yet come; he had denyed but once as yet; he must deny thrice, let the Cock crow never so often.

Note



*Note.* A fearfull consequent and Companion of sinne is induration and blindnesse; here we see even the godly themselves sleep fearefully after sin; how did David cast his conscience asleep after he had committed Adultery? his heart is hardened; and after the Adultery, he falleth into Murther, and yet along time he is not wakened till the Lord by his Prophet wakeneth him.

Induration a  
feareful conse-  
quent of sin.

*Gen. 37. 24, 25.* when Josephs Brethren had taken him, and stript him, and cast him into a pit, then they sat downe to eat bread; a man would have thought they should have sat downe to weepe for their sin; but their sin hath so blinded them, they rejoyce together as if they had nothing offended; nay, now almost twenty yeares they carry their sin, and never take notice of it.

*Reas. 1.* Because mans heart naturally is hard, being infected with the poyson of originall sin; and this hardnesse is increased by our owne sinne conceived or consented to, or committed, or repeated, or continued; there was no deadnesse or dulnesse in Adams conscience in innocency.

And why?

2. Sinne hath a property, to fume and benume the conscience and Soul of man; for as a man falling from an high place, lieth a great while in a swoon or trance, and cannot help himselfe; so the Children of God in their fall of Sin.

Culpa, claudis  
oculus, Greg.

David after his Sinne was a dead man without sense of sinne, or of comfort; he had lost his heart, his joy, his feeling, till God created and restored him againe, *Psal. 51.*

3. The supposed pleasure of sinne doth drowne Judgement, disturbe Reason, and blinde Conscience, so as it can sooth it selfe, and thinke his owne finnes lesse, or scarce finnes; every man thinks his owne breath sweet; and delight in sinne brings on custome, and custome in sinne taketh away the sense of sinne.

*Use 1.* Beware of a sleepey heart and benumbed conscience, a most fearfull fruit of sinne, and far worse then sinne it selfe; most men are in love with their Consciences when they lye still and quiet; and this is the case and conscience of the common Protestant, who takes that for quietnesse and peace which is indeed death in selfe, or a deadly lethargie of Conscience. But this dead Conscience is like a dead body layed in the grave, sleepes, lyeth still, and is cleane forgotten, but shall awake, and rise againe & be more active then ever it was, either in Mercy, and in season, as in the godly, when they shall sustain sorrow enough, and taste the soure sauce of their sweet meate, and out of deepe sorrow recover their joy, as in Peter; Or in Justice, and retriplate, as in Judas, who slept all the while he conspired against his Lord, but no sooner wakened, but he went and hanged himselfe; here was the most fearefull wakening, because his denyall of his Lord was of maliciousnesse, Peters of infirmity.

Beware of a  
sleepey consci-  
ence.

Many living in grosse finnes thanke God they never were troubled in Conscience, proclame their liame and misery.

*Use 2.* If a Conscience renewed in part can be so blinded by sinne, oh what grosse corruption and wickednesse reigneth in a Conscience unregenerate? this will make stop at nothing, but groweth senselesse in the foulest wayes of sinne; this goeth on from evill to worse without remorse, till sometimes they be delivered up to a reprobate sence; Cain to kill his Brother, Absalon to rebell against his own Father, Amnon to defile his sister Thamar.

Worst still in  
the Wicked.

A Smith layeth as many hard blowes on the Anvill as on the Iron he works; the Anvill is the same not dined, but the other yields to his desire; so here is the difference, but that one hath heat and fire in it, softning it, the other cold without all fire within; so here, God speaketh at loud stroakes and as hard on the wicked mans heart, as on the godly, the same voyce, the same hand, but without all fire and heat of the Spirit mollifying without all impression, onely recoyle the voyce and stroake.

*Use 3.* Oh that we could come to feele and try out of the stone in the heart as we will of the stone in the kidneyes, and esteeme hardnesse of heart a fearfull plague, as indeed it is.

If

If God take away a mans bodily sight or hearing, every man taketh notice, and mourneth under such a rod of God, but when sinne hath taken away the inward ear and eye, that there is no seeing or hearing of admonitions and rebukes of sinne, no man thinkes this a judgement, but a benefit; seeing therefore soft a hearing heart and eare is so great a blessing, as the contrary is a curse, labour for soft heartes, pray against hardnesse; use meanes to waken thee; get wise and understanding hearts to observe the crow of the Cocks, to observe the steps and wayes of God with us, and his degrees and dealing with us.

*Motive 1.* This is a part of Gods revenge against sinne, both in godly and wicked; *David* will secretly take another mans Wife, his Wife shall be taken openly on the house-top in the sight of *Israel*, in which all *Israel* shall read the sinne of *David* so secretly contrived.

2. That which the wicked feareth must come upon him; he feareth nothing but light, nothing so much as mans eye, so if he cannot carry his businesse *Casse tamen causè*; therefore God brings this feare on him, and oft Boyes and Girles come to know and speake of that they most fought to cover.

3. Shame and Sin goe hand in hand, and in effect.

The Sinner hateth not onely his owne soule, but his owne good name; the Adulterer that watcheth the twilight, and hideth himselfe in the night, shuts the doores, windowes, drawes curtaines, &c. cannot shut out Gods eye, nor the eye of his owne conscience, no nor the mouthes of men, but some one or other spyeth him, and for the most part he is reputed as he is.

The Drunkard that is drunke in the night, he is ashamed of his sin in the day, though many deboyt Persons be not; yet because the Wife, Children, Servants, Neighbours, Companions spy him, he beareth justly the name and shame of his sin, which he thought darkenesse could beare off; so the Usurer, the unjust trader that smootheth over deceit, one time or other, one Maid or other, one occasion or other, shall detect them, and cast the shame of their sinne in their faces, and on their names.

Nay more, hide thy hypocrisie, thy distaste of Gods Servants in the darke cave and corner of thy heart; lock up secret wrath and displeasure in the most inward Closet of thy breast, God will one day detect thee, he needes neither man nor Maid to discover thee, the sparkes of thine owne fire within thee shall fly abroad, and make men know thee better then thou wouldst be knowne; he that hath birds of Heaven to carry forth curses of the thoughts against the King, *Eccles. 10. 20.* and by that which hath wings can declare the speeches of thy bed-chamber, can and will easily in his time declare what thou art in things which of all others thou wouldst be masked in.

*Note 1.* Here is another Maid of the high Priest as good as the former, and both as good as their Master, all of them very busy against Christ and his Disciples, the Master against the Master, and the Servants against his Servants.

But these Maids forgetting their businesse, their Sexe, their modesty, their place, shew themselves very rude in that, in the presence of so many men, they take upon them to prate to a man; a stranger, in a businesse not concerning themselves or places.

But learne, that as the Master is, commonly such are the Servants, such is the Family; a good Master will have good Servants, a bad contrary.

The Centurion, *Luk. 7. 8.* being a good man, hath a number of good Servants and trained in good order and subjection.

And we scarce read of a convert, but we read of the faith and conversion of his Family, *Acts 16. 33.* The Jaylor, *chap. 18. 3.* *Crispus* beleeveth, and all his House.

But how contrary we see that of *Solomon*? *Prov. 29. 12.* If the Prince be given to hyer, all the Servants are wicked.

If *Esau* be wickedly and maliciously minded against *Jacob*, he hath three or four hundred Servants all at his heeles ready to destroy him, *Gen. 33. 1.*

Like Master,  
like Servant.

ALING B. 1007  
Abolish W. 1007

If *Abshon* unnaturally plot the death of his owne Brother *Amnon*, he keepeth Servants ready enough to act and execute it.

A swearing Master, hath blasphemous Servants; a Popish Master, Popish Servants; an Atheist Master, hath Atheist Servants; he careth not, nor careth whether their Religion be for God or the Divell.

*Reas. 1.* A good man hath a care to provide himselfe good Servants, sober, teachable, at least inclinable to goodnesse; *David Psal. 101.* will not suffer a vicious Person in his house, a Lyer, a Slanderer.

Why a good Master hath good Servants

No man is willing to entertaine a Thiefe in his house, to rob him; and art thou more carefull of thy Goods, and weary of him, then he that will rob God of his glory by blaspheming, cursing and wicked courses?

2. If he find them not so good, he is carefull to teach and instruct them; so *Abraham* was commended that he would teach his Family after him, *Gen. 18. 19.* and become a good patterne and example of piety and grace; every man for his owne advantage will teach and traine up his Servants and Apprentices in the knowledge of their owne trade and occupations, and much more good men hold themselves bound to traine them in the knowledge of God, and way of godly life.

3. He will carefully reforme his Family with *Abraham*, cast out the Scoffer, the prophane and incorrigible Scoffers, and such as will not yeild to instruction and admonition or correction, he will and must remove and expell as desperate and infectious members, that the whole be not corrupted or infected.

*Reas. 2.* Why a wicked Master hath a wicked Family and Servants.

Why a bad Master hath bad Servants.

1. Because he delighteth in no other, but such as abett his own evil and execute it; some men thinke it not for their profit to keepe a Servant that cannot lye and sweare as fast as speak, so it be to others, not themselves; they must not have their Servants blockish, for then they will neglect their businesse, nor have too much knowledge; for they will see their faults, and make scruple of their commandments.

2. Because of the contagion of Sin; Sin is of a strong and swift motion, It can move up hill and ascend from Inferiours to superiours; from the Wife to the Husband, as *Jezebel* did evill, for *Abahs* Daughter was his Wife, *2 King. 8. 18.* and *Abah* was wicked, whom *Jezebel* provoked.

2 King. 13. 14.  
1 Chr. 19. 3.

From Counsellors to Kings, as the evill counsell of *Rehoboam*, and from Servants to Masters, from People to Ministers, *Isa. 6. 5.*

If it goe up Hill so fast, how swift is it downe Hill? If it can rise from the feet to the Head so quickly; how suddenly from head to feet? from Superiours to Inferiours?

3. Because of the countenance sin gets from Superiours; if sin be so bold and active as all the Authority and care of Superiours can scarce repress and restrain it; how can it but thrive, when it hath gotten Authority, countenance, and confirmation, when it is incited, commanded, backed and abetted?

1 Chr. 12. 13

It is said *Rehoboam* did commit Idolatry, and all *Judah* did the like under every greene Tree, and on every greene Hill, so here, all the Servants, men and maids are as ready as their Master to mischief and wrong *Jesus Christ*; and it is so in most wicked Families ordinarily, such as depend on Masters for approbation, or preferment, conforme to their humors.

*Use. 1.* For Masters to provide even for their credit by reforming their Families; Many professe Religion and the fear of God, but in the Church, not in his house; he cares not who they be he keepeth in his House, Swearers, godlesse and pophane Persons, and they serve his turne, and doe his businesse, using them as Beasts rather then men, who have soules for which they must make account; say thou art no Swearer, no Sabbath-breaker, no Atheist, no rude or disorderd Person; if thou keepest such in thy house, surely thou art either such or mayst justly be so accounted.

All should mind the reforming of their families



Say not thou hast such bad Servants, and it is so hard to get a good Servant; feare rather thou art a bad Master, who neither carest to choose better, or make them better; and perhaps they come out of such rude and disordered Families as thine owne be; thou hast run to the Hedge and hast taken in Bryars and Thornes, and now complaine: take them in whom thou canst not governe, and then complaine of incumbrance.

Let the Master be first good himself.

2. Let Masters hence learne to looke to their own wayes first, and doe nothing which they would not have their Families doe after them, but as the Sunne giveth light to all the Regions round about him, and by his shine expels all darknesse; so the Master by his godly example, should be as a light to his Family, inciting and encouraging all goodnesse, and chasing away sinne by Instruction, Example, and all due severity.

Josh. 24. 15.  
Hester 4. 16.

Say with { *Josuah, first, I and my house will serve the Lord.*  
                  { *Hester, I and my Maids will Fast.*

Thou art a Master, know that true Reformation of thy Family must begin at thy selfe; if thou canst not abide it in thy selfe, thou wilt not brooke it in others so neer thee; sinne is a good fellow, is sociable, and would have all like it selfe.

Mat. 7. 5.

Or be humbled, if not.

Againe, thou canst not truly hate sinne in another, and cherish it in thy selfe, correct it in another, and cocker it in thy selfe. *Cast out thine owne beame first.*

Use 3. Masters in the disorders of their Families should humble themselves, suspect themselves; turne part of their anger against themselves; say, Truly I and my house serve not the Lord; I have not instructed, I have failed in my example, I have not corrected the sinne when I might, I have not made right steps to my feet, which hath turned out others, *Heb. 12. 13.* I have eaten soure Grapes, and set their teeth on edge.

Servants should looke to their rule, not bad example.

Use 4. Servants learne hence, not to thinke they can be borne out in their evils by their Masters example, nor doe any thing against a good Conscience; your rule is not the rule of your Master, or framing to his example, but to the rule of the Word. If thy Master should doe or command thee to doe any thing that is dishonest, unjust, unlawfull or ungodly, thou must not in any wise doe it, but now know thou hast a Master in heaven; happy had it bin for this Maid, now her Master was so busie against Christ, if she had taken his part, and the part of his Disciples, *Acts 4. 19, and 5. 29.* Whether it be right to obey God or men, judge yes.

Eph. 6. 1.

Let not Masters thinke themselves wronged; for neither Prentice nor Parent, nor Husband must be obeyed *but in the Lord.* It was *Sarabs* great infirmity, to dissemble twice at her Husbands request; Masters must not drinke that water gotten by the hazard of the soules of their Servants, as *David.*

Caution 1. If a command be onely inconvenient and unmeet, thou must obey; if not unlawfull, make conscience.

2. If thou be sure it be sin, not a conceit or opinion.

Object. But I am in doubt.

Answer. Here labour to be grounded: but till then, better doubt and obey, then doubt and disobey.

3. If sure it be sin, looke to the manner of disobedience; though God free thee from obedience in act, yet not from obedience in suffering.

Though from the Action thou knowest ungodly, yet not from reverent, humble, and dutifull subjection, affection and demeanour.

To deny unlawfull things with sturdy and insolent words or carriage is utterly unlawfull.

Note 3. In the Instrument that *Peter* falls twice here by two Women; the Papists hence declame, and make investives against women, not onely because *Eve* was the cause of *Adams* fall, but for that these two Maids were meanes to cast downe the pillar of their profession, *Saint Peter.*

Indeed

Indeed the Scripture shew what great power is in wicked women to draw men to evill as in *Solomon, Jezabell, Herodias*, many Women whose hands are as Bands to drag men to sin, who are taken with their perswasion as saith *Solomon*, even as an Oxe to the slaughter.

Neither is it marvell that sin comes upon us in our nearest friends, nor that Satan first overcomes the weaker Vessell.

Nor that by that he overcomes the stronger; for we fight not with flesh and blood, but with spirituall wickednesses in them; and we can easily heare the whisperings and Syren voyces of sin, being altogether corrupt. Ephes. 6. 12.

All which should teach 1. Women to be sure their perswasions of Husbands be just, holy and good; never to dare to perswade men into sin, as knowing they were given as helps unto men, to helpe them out of sin; and whereas they are weaker Vessels, and most impotent in their passions and desires, be sure to examine what they perswade too, so much more diligently, least they be circumvented as *Eve*, and if they meet with so good a nature, as is easie to be perswaded, and heare them, it is a double sin to abuse it, and seduce it to evill; it is said of a good woman, that she opens her mouth in wisdome. Prov. 31. 26.

2. It should teach Men to care not to be drawne to evill by womens perswasions; should aman be weake and womanly impotent? *Joseph* would not be won from his fidelity by any perswasion. And ment

That all wisdome is little enough to support a man matched with an evill Woman, see in *Solomon*, to whom no warnings, no wisdome was enough.

But in these two Maids observe more specially, that as the Women had the first hand in the first sin; so women had hand also in this great sin of the death of Christ; forthough they could passe no sentence against him in publike, yet in their places they could scorne him, and endanger his Disciples.

And consequent it is that women had need of their redemption by Christs death as well as men; whosoever have hand in the transgression, stand in need of the benefit and meanes of pardon.

Many Women are carelesse of the main businesse, of the one thing necessary; *Martbas*; this consideration should stir them up to chuse the better part. Luke 10. 42.

3. All Women learne this; seeing much of their speech is directed to men, and they are much in speech, how to guide their speeches. What speech Women should use.

1. To open her mouth in wisdom, as the vertuous woman, *Prov. 31. 26.* the law of grace in her lips; to stir up the grace of God in any, and not the corruption of their heart, and not as many, who if they find their Husband or friends forward or backward make them more backward, and if there be but a sparke of goodnesse, are means quite to dead and extinguish it.

2. To perswade and counsell good things; not as *Hamans Wife* when he told her of all his prosperity, but *Mordecai* troubled all, *Hester 5. 14.* She counselled him to set up a Tree fifty cubits high; and speake to the King to hang *Mordecai*, which counsell came home to her selfe.

But rather as the *Shunamite* to her husband, *2 King. 4. 9.* I know this is a man of God, let us make a little Chamber, and set him up a Table, Bed, Stoole and Candlestick, that he may turne in to us.

2. Comfort him in his troubles with good and approped comforts; not as *Jezabell* did *Abab* sick; up, art thou King of Israel? I will get thee *Naboths Vineyard*, *1 King. 21. 7.* but as *Manoahs* wife, *Judg. 13. 23.* If the Lord would kill us, he would not have received our sacrifice, nor shewed us all these things.

Note 2. The Cocke crows according to Gods word, which should have beene a checke to Peter for that he had done already, and a stop to goe no farther; but the warning that Christ gives him, wakens not his heart, doth no good; while the heart is hardened, no meanes can do a man good; here was meanes enough to stop Peter. Heart hardened no meanes do a man good.

1. Christs prediction yet in his cares.

[G]

2. Christs

2. Christs care in affording him a signe of his sinne, to lay to his heart.

3. The accomplishment of the signe in the Cocks voyce, bringing now his sin to his ear, that he might take notice of himselfe; but yet Peter doth not, because of the senselesnesse and hardnesse of his heart.

Use. As with Peter, so with most men; God offers Peter a great blessing in the crowing of the Cocke, but Peter never sees it, nor receives it; Christ by his word as a powerfull Cocke, would awaken men out of their sins, graciously admonisheth them of their danger of their fals, but men are as deafe as Peter, they will not be dis-eased or wakened, and reformed.

True cause of  
not profit-  
ing by preach-  
ing:

Rom. 1. 16.

Hof. 13. 9.  
Hard heart a  
great plague  
of God.

Eph. 4. 19.

2. Observe the true cause of not profiting by the voice of Christ in his ministry; not in Christ, not in the Cocke here, but in Peter himselfe not acknowledging that voyce; so the word is preached, few profit, few are reclaimed; where is the fault? is it in God? what can he doe more then warne the Sinner, is it in the word, which is the Power of God to Salvation? is it in the Cocke or Teacher? may things be made more plaine, more intelligent and powerfull? no, it is in mens hardning their owne hearts, closing their eyes, shutting their eares; *ob Israel, thy destruction is of thy selfe.*

Note 3. What a great plague of God an hard heart is, because it binds their sins upon them; how doe Swearers, Lyers, Sabbath-breakers, Usurers, heare the voyce of the Cocke, nay of Christ himselfe in his word, crying out of their sins, denouncing damnation for them, and yet persist without reformation, but that custome of sin hath made them so deafe that they take no notice either of the sin, or that there is any need of reformation? why doth yet the Adulterer blush, the Drunkard shame, the blasphemous Swearer hide his face for shame at so foule sins, so cryed and crowed out upon, but that the conscience by sin is past feeling, and heart dead asleepe?

Verf. 69. *Then a Maid saw him againe, and began to say to them that stood by, this is one of them; but he denyed it againe.*

NOW we come to the second assault and temptation; for Peter lies now in security, and security is never without temptation; a sleeping man fals with a small motion; Satan needs doe but little to thrust him downe, he will fall of himselfe, as *Eutychus Acts 20. 9.*

*Then a Maid saw him againe.* A very little while after, a Maid, whether the same Maid, or she had told it to some of her fellows, it is not material, but likely it was another Maid; Matthew saith it was another *saw him againe.*

Peter was bold to go to Caiaphas house, because it was night, he was in hope to be hid, and that no body should see him; but one Maid spyed him, another wench spyes him, and now he sees that he was known well enough.

Foolish Sin-  
ne s thinke to  
keep all se-  
cret.

Note hence the boldnesse of Sinners, who thinke to carry their sins close and secret from the eye of man; besides, that the Lord sees them through the blacke cloud, sometimes while they thinke themselves in a mist, and that they walke invisable; in this path they are espyed well enough, and while they thinke to deceive others, themselves are most deceived.

If Peter would never loe so faire shuffle himselfe in among the high Priests Servants, one maid after another shall descry and disclaime him to be Peter; let him hide himselfe in the darke, a Maid shall see him hide himselfe, onely Christ shall spy him.

And whereas it were very hard if they could not devise some quarrell against their Preacher; yet sometimes the Lord so upholdeth his Lights, as they have no just cause that they dare bring into the light, which they can quarrell directly against; his profession and preaching is accused to be the cause of so many evils in the World, and so much preaching makes the World worse, and so as mad dogs they



they bark at the Sun, and would pull the Sun of out Heaven, because it draws out the stink of a Dunghill; so the word, because it discovers evill is the cause of evill.

How are good and godly men and Women, Brethren and Sisters of Jesus Christ, members of his body, and one of another reproached and reviled at this day, and charged to be the worst of all sorts of People that live and the common cry runs against them, as Sectaries, hypocrites, and worse then Idolators; why, but saith Pilate what evill hath he done? you charge him with many severall things, but I see no evill in him; nay (say they) as if we would have brought him to thee, if he were not an evill doer; Pilate must take their word, for that other sufficient matter can he wring none.

Oh but there be great matters against these precise Professors, they be Runners to Church, great Hearers of Sermons; nay they carry Bibles under their Armes, they repeat Sermons when they come home, and sing Psalmes in their houses, can goe about no worke till they have solemnly prayed, nor goe to bed without reading and praying, so great is their hypocrisie. They be Jewes in keeping the Sabbath, they must doe nothing, nor speake but holy things, scarce make their Beds, dresse any meat, or eat it when dressed.

Nay, they have beene accused sometimes in Pulpits, sometimes on Stages, that they would not sweare, nor suffer an oath in another unreprieved, nor they will not be drunke, nor abide to run to Tavernes or Ale-houses; they are so strict as they will not indure any merry company, nor be merry themselves, as *Israel* a People that dwelt alone, and numbred not themselves among the Nations; and are not these proper accusations? or are there any other greater justly cast upon them; so as our Saviour concluds the matter; if ye were of the world, the world would love her owne; and Peter, because ye run not with them to the excesse of error, but stand with Christ in your owne duty and station, and therefore they hate you. Deut. 33. 28. 1 Pet. 4. 4.

This so being, let godly men be so much the more wary of themselves and courses, as small things are made great matters in them. Judge your selves in small things, let the righteous smite you, and the word of God wound your infirmities, least you fall into their hands.

Oh that Professors would so walke, as all their accusations would vanish into shadowes and smoake; oh that you would by innocency thus dull and blunt all their keen Weapons! the wisdom of a man will make a benefit of an Adversary, much more the wisdom of God in his Servants.

Lastly, this may be a comfort and encouragement to godly men; if they have nothing but thy profession to upbraid thee for, thou mayst take the *Adversaries* booke, and weare it as thy crowne; make account if thou in thy life testifie of the evill of the World, it will accuse thee, if not for evill, yet for good, Christ witnesseth against the World. Job. 31. 36. How Christ witnesseth against the world.

1. By unwearable paines in doctrine, that their workes were evill, calling it to repentance, to mortification, remission of sins, and newnesse of life.

2. By accusing the hypocrisie of it, except your righteousness exceede the Pharisee; Mat. 5. 20. a faire righteousness must they thinke they had, that shut them out of Heaven.

3. By condemning not onely their Adulteries, Usurers, Oppressions, Thefts, murders, but even their prayers, Almes, Fasts, Chastity and piety, abstracted from faith and repentance; could the World endure this?

4. By innocency of life, opposed to their corruptions, he made both shine cleare.

5. By seperating from their company in their evill, plainly declaring what he thought of them and their courses, and do thou the like, be sure thou shalt heare of the World on both sides.

Ver. 70. But he denyed it againe.

WHERE { 1. Repetition.  
2. Manner, with an oath, *Mat. 26. 72.*

Peter had first denyed his Lord for feare, now he denyes againe for shame; least having lyed, he be found a Lyar; Peter was better contented to be a Lyar then to accounted, and therefore stood still in denial.

Beware of acquainting thy tongue with the least untruth, least it easily come to be repeated, and into a custome.

Conscience  
once crackt, a  
man adventures  
farther.

Note He that once crackes his conscience, will not much straine at it the second time; see it in good *Jacob*, *Gen. 27. 12, 19.* he is at first very fearfull to seeme a mocker to his Father, and to delude him with a lye, but coming unto his Father, maketh a long speech, and professeth himselfe boldly and securely his eldest Son *Esau*; and after when *Isaac* suspected his voyce, and asked him, *ver. 29.* But art thou my Son *Esau*? he answered againe, yea.

Good *Joseph*, *Gen. 42. 15. 16.* to shew his vehemency to his Brethren, rape out one oath after another, as it seemes was the manner of the Court of *Egypt* (as now of *England*) but not fit for *Joseph* or seemely, nor lawfull for any.

And why?

Reas. 1. Sin is very bold where once it is bid welcome; if it once enter, it knowes the way againe, and once admitted will plead, not possession, but prescription; an army is easier kept out, then beaten out.

2. The Sinner is lesse able to resist the second time, then he was the former, so Peter here sfor grace is weakned and decayed by yeilding to the first temptation, and the strength of God which onely makes the way of grace easie, plucked away by grieving his holy spirit.

Therefore Peter here denyes as often as he is tempted, and would have denyed a thousand times if the Lord by his prediction had not limited the temptation, and returned with new strength.

3. The way of sin once set open, is as the Gates of a City cast open for the Enemy, by which Satan bringing in his forces, strongly plants them, and quickly so fortifieth them, as a great strength shall hardly raze or remove them.

Every sin admitted, not onely weakens, but corrupts the faculties of the Soul by which it is upheld, it darkens understanding, corrupts the will, disturbs the affections, and raiseth a cloud of passions to dazel reason, as Peter here in feares and perplexities, and doubts, marvelous blind for a time.

Keep sin out, or  
drive it out  
quickly.

Use Be exhorted to give sin no entrance at all, or if thou canst not keepe it out, drive it out presently by repentance; as the wise Mariner carefully keeps his Ship from leaking; and if he cannot ever prevent, but it will take in some water, he empties and poms it out at the beginning, because then it is easier emptied then afterward.

A wise man is carefull to prevent a disease, and preserve his health; but if he cannot alway do it, he will run to the remedy betime, knowing that an old disease troubles the Physitian, which not distemper onely, but age and continuance hath confirmed.

It is a folly to taste of Sin, and the sweet meates of it; but to sit downe to feed upon it, is madnesse to him that knowes he must vomit up every morsell, yea every crumb of it, before he can be well.

Againe, seest thou sin let in by sin? though it may sollicite thee, yet let it no settle on thee; cast thine eye about, and see how hard, how impossible almost to remove a custome of swearing, of lying, drunkennesse, or any evill habit which hath fastened on us; how seldome are such habituall Sinners reclaimed? how hard is it to turne the course of the Thames or River, which time out of minde hath kept his owne Channell? how hard to plucke out a Naile which one hath bene driving in forty or fifty yeares? cast thine eye within thy selfe, observe how

how some favoured corruption let in, and let go, hath weakened thy Soule, quenched thy good desires, deaded good duties dimmed thy judgement, and wholly unfitted thee for exercise of grace and expectation of glory.

The manner of his denyall, *with an Oath.*

**A** Dicer (they say) will grow to be a Beggar in a night, and in a night Peter will grow from a Dissembler to be a Swearer and forswearer.

*Note 1.* How will Peter provides for himselfe, to winde himselfe out of danger and perplexity; evill men set upon him, and he sets upon God, and sets his own conscience against him by increasing sins and evils as the dangers increase; not onely evill men, but good men are too prone to helpe themselves by evill meanes. Good men too apt to helpe themselves by bad meanes.

Not *Esa* onely, being almost dead for hunger, must supply himselfe by selling his birth-right; but *Jacob* will get it by lying; not *Saul* onely will seeke to a Witch to helpe him in a straighe; but good *Sarah* wanting a child, although having a promise, will give her maid to her Husband.

*Reas. 1.* Want of judgement, when passion hath darkened it, takes it for a case of necessity, as Peter here, which we say hath no Law, but falsity; it is not necessity to breake the commandment, but necessity not to breake it; no necessity for *David* to kill *Uriah* so to hide his Adultery. And why?

2. Weaknesse of faith which makes hasty and weary of waiting on Gods power and providence, his promise and truth set aside; and if he delay our helpe a little we easily thinke he denies it.

*Use* Let the Godly in their straits seeke their enlargement from God alone, and not to increase their owne bonds as Peter. In straits seek to God for enlargement. Gen 21.

Let them in their streights labour to follow God as *Abraham*, God will provide, labour to keepe peace, liberty and comfort of Conscience, which onely can make them looke up to God, and expect a good issue.

Let Satan prevaile with others to helpe themselves to wealth by lyes, oathes, deceit, to recovery of health, and things lost by the Witch; to wind themselves out of punishments by hiding themselves in lyes and tricks, and to avoyd an inconvenience, run into a mischief; but let them beware in their hunger, to make stones bread; let them not leape out of the pan into the fire but serving a good Lord, let them expect his goodnesse in good meanes, which had Peter done, he had beene kept from great offences.

*Note 2.* How one sin brings in another, and how the stay in one sin, as to *David* and *Josephs* Brethren, brings an increase of sins; denying brings in swearing, swearing brings in forswearing; Peter should not have sworne, much lesse forsworne, for it was enough and too much to deny the second time. One sin brings in another.

1. Here was no necessity for an oath, neither being lawfully called, nor in a thing which (had it beene true) might not have beene otherwise proved by reason, testimony, or other proofes or Arguments; now an oath is ordained of God for confirmation of a weighty and necessary truth when all other proofes faile. Conditions of an oath.

2. Here is an oath made, neither for Gods glory, which tended to the denyall and dishonour of God, where a right oath is a glorious use of Gods name; nor the necessity and good of men, except it be good to be deceived in so great a matter as acknowledgement or mistaking Gods owne Person.

3. The right end of an oath is a defence and shield of truth to confirme and backe it, and not to be a Sanctuary of lyes, or to deceive the Person to whom we sweare.

4. But this Oath besides is a perjury in the highest degree; it neither agrees with the truth in the matter, nor yet in the mind; and how fearefull is this sin?

1. How dares Peter produce God himselfe as a witnesse to confirme a knowne lye?



lye? how dares he draw God into his sin, so far as he can? knowes he not that he is the God *omniscient* and knowes the heart, that he is *omnipotent* and just, able and willing to revenge all unjust oathes? if he know not, why sweares he now by him? if he doe know, why will he call a Maintainer of truth and revenger of falshood against his owne soule? knowes not Peter that the Lord, who is the *Avenger of all guile*, 1 *Thes.* 4. 6. must especially avenge this guile and deceit of the highest kinde, masked under a religious and solemne oath? if no fraud shall escape, can this?

Brethren  
swear not at  
all, Jam. 5. 12.

Zach. 5. 4.

*Use 1.* Beware of all swearing, let your yea be yea, all else is evill, if in ordinary communication, *Eccles.* 9. 2. a righteous man *fears an oath*; God will not hold him *guiltlesse*, that is a Swearer, the third Commandement, a whole booke of curses in *Folio* to flye into the house of the Swearer and the Thiefe; consider thou that fillest a whole Volumne with thy Oathes, that God will fill a great Volumne with plagues against thee, *Zach.* 5. 3. as oathes are little, so the plagues are great.

Beware of swearing company; Peter here doth as they doe; perhaps they will suspect him the lesse, to be a Disciple to so strict a Master; easie it is for an *Israélite* among a company of barbarous Swearers to forget the language of *Canaan*.

Especially to  
swear falsely.

Beware especially of false swearing, which notes a fearfull contempt of Gods justice and power, a sin that the Heathens trembled at, a sin that we never read the Divells committed; for though he impudently resisted the truth, and is a Liar, and father of lyes, and drawes his instruments to premineries dayly, yet we read not that ever he durst backe his lyes with oathes.

A vaine Oath is too much for a Christian, much more a false oath; a Christian should invoke the name of God, as his strongest helpe, not imprecate it as a Revenger,

But this kinde of Invocation is the greatest enemy and barre to true Invocation; how dares that man presume in his want or distresse to call on that name for helpe, which he hath so often prophaned by swearing or forswearing?

In a word, if thou wouldest avoyd forswearing, or voyd swearing it selfe; an ordinary swearing is an ordinary forswearer.

*Meanes.* Avoyd passion and stirring of affections, which made Peter here forswear, and David to swear against the life of Nabal and his Family, and makes many forget themselves, never so little stirred, swearing and blaspheming, as if they never had been where Reason and Religion was, but bewray themselves as the most rude and barbarous Heathens, or as the curst Dogge, scorne and barke and rage against God, if any man cast a stone against him, or crosse him never so little.

*Verse 70.* And anone after, they that stood by, said againe to Peter, surely thou art one of them, for thou art of Galilee, and thy speech is like.

**H**ERE is the third assault and temptation of Peter set downe:

First, by the Time, *Anone after.*

Secondly, the moving Cause, *They that stood by.*

Thirdly, the Asseveration, *Surely thou art one of them.*

Fourthly, the Probation; partly by { The Countrey, *Thou art of Galilee.*  
The Language; *Thy speech is like.*

*Quest.* Hath not Peter expressed weaknesse enough yet, but he must rise to further sinnes, and goe on like one given up to reprobate sence?

*Answ.* Christ had foretold Peter he must deny him thrice, and hereby most justly punished his sin of presumption, who three severall times contradicted his Lord, saying;

1. I will lay downe my life for thee.

2. I will dye with thee before I denie thee.

3. If all men, yet not I. Now Peter shall better discern his threefold presumption by his threefold denyall, and be as soundly humbled as he was vainly puffed up; and he that had no such cause to be proud, shall have cause enough to be humbled.

Quest. Why doth the Evangelist and al the rest of his fellow-Disciples set down this most third and fearfull fall of their fellow Disciple, that was to be so great a pillar in the Church of God? Why doe they thus shame him to all posterity?  
 Why Peters great sin is thus blazed forth.

Ans. 1. These holy men guided by the holy Ghost in penning the Scripture, looked neither at their owne nor other mens glory, but the glory of God; many of the Pen-men of Scripture set downe their owne infirmities and fals, as David, Matthew, John his curiosity, Paul in most vehement wise against himselfe; and some thinke that Peter himselfe did dictate this Gospel, and Marke writ it from him. Had they bin guided by a humane spirit, they would have favoured themselves and one another.

2. They more respect the glory of the grace of Christ in raising him out of such a fall, then the disgrace of Peter in so falling.

3. More eye the consolation of the weake then his reputation; teaching us, in case of Gods glory, neither to spare the reputation of others, or our owne; but let God be true and all men lyars; let God arise, and all flesh fall downe before his foot-stoole.

First for the time, Anon after.] Luke. 22.59. determines the time, and tels us, that betweene the first and last temptation was the space of an hour, a very small time to heape up so many foule sins as in Peters were.

Note. How much evill will breake out of a good heart in a short space, in one hour, if Gods grace uphold it not? In little time much evill may break out of a good heart.

Read. 1. The godly are by nature the children of wrath as well as any; and after grace have the seeds and spawn of al sin in them; and that there is any difference in them from others, and they breake not out into outrageous Sinnes, is onely by grace; as Paul, by the grace of God I am that I am, 1 Cor. 4.5.10.

2. Doe we not see how notwithstanding grace received, we may discern the naughtinesse of our nature in a pronenesse to all evill, to which we are as headlong and naturally carried as a sparke to flye upward; the best find in themselves a law of a vill, a law in their members, rebelling against the Law of their minde, Rom. 7. A weight of sin which presseth downe, and bangerth fast on, Heb. 12.1. A rebellious flesh which lusts and fights against the spirit, Gal. 5. 17. doe we see notwithstanding true grace received, notwithstanding our watch and best endeavour, we are carryed captive to sin, and forced to doe things we hate; how lamentable Slaves and Captives should we be how forlorn and forward unto all unrighteousnesse; were it not for the Spirit of grace restraining and renewing?

Use. Take notice of the evill lying in the best of our hearts who knowes the gulfe of evill there? we are like Hazael, we will not believe we can be such dead dogs to do thus or thus, 2 King. 8. 12. would David have believed the day before, or that forenoon, that his prayers, praises, Psalmes, all should be turned to wantonnesse, foule Adulteryes, outrageous Murthers, other sins so quickly afterward?

2. Acknowledge it is not of our selves that we stand or fall nor so foulely as others, our hearts being as slippery and ready to play false play, but by grace we stand, Rom. 11.14. Thou standest by faith, be not high-minded, Rom. 6. 14. sin shall not raigne, because ye are under grace.

3. Pray, not to be led into temptation as Christ counselled Peter and the rest; and with David, Lord forsake me not overlong; arme thy selfe with Gods armour of prooffe, beware of vaine confidence, promise nothing of thy selfe, as Peter did, depend on Gods strength; a staffe stands no longer upright, then the hand holds it.

Mar. 16. 41.  
 Psal. 119. 8.

4. Learne

4. Learne to beat downe pride of heart; many thinke themselves in good case, no Thieves, Adulterers, Murderers, but strangers at home, looke not into their sinke within, which may make them so and worse then so in as short a time as Peter.

Secondly, the moving causes of this denyall, *They that stood by said to Peter.*

**S**aint Luke 22. 29. saith that a certaine other affirmed, verily this man was with him, for he is also a Galilean; and Saint John 18. 26. describes him to be the high Priests Servant, *Cosin to him whose eare Peter smote off*; our Evangelist speakes in the plurall number, and so Mat. 26. 73. they that stood by.

*Ans.* Both are true, many now set upon him, and many speake to him.

But one especially followed the temptation, who was *Malchus* his Cosin, and to him they all consented and agreed, and in Scripture what one among a Rouse of wicked men speakes, all are said to speake; for they are commonly all of one minde, and have all one voyce; as crucifie him, crucifie him.

*Note 1.* Peter was set upon before by one, now by many at once; for sin and security encrease, temptation encrease, and groweth more dangerous; for Satan draweth evill men from evill to worse, and even good men to the highest evill he can, both for Gods highest dishonour, disgrace of goodnesse, shame of the Gospell, and sorrow of their owne hearts.

*Note 2.* In that this multitude of men take the Maids part against Peter; if one wicked man have a quarrell against a Disciple of Christ, all wicked men, further then outward respects restraîne them, combine with him against such an one; they will speak all one thing.

*Reas.* 1. They are all of one heart and mind, and nothing differ against the feare of God.

2. All led by the same Spirit that rules in the world.

3. All cunning to unite their strength against God and his children, yea let them be never such enemyes among themselves, all of them can be friended and agree against Christ and his Disciples, Luk. 23. 10.

4. All of them Lovers of darkenesse, and bent to set forward every sin or work of darkenesse, and contrary Haters of the light.

5. Experience shewes us how Birds of a feather do flock together in wicked combination, as Prov. 1. 12. 14. and what is done to one, is taken as done to all.

*Use 1.* Not to think it strange if it be with us as with Peter; a lewd lying fellow cannot devise a quarrel against a godly man, professor or preacher, but he shall be abetted in his courses of malice countenanced, pleaded for, preached for perhaps; why, so? not for the goodnesse of the cause or Person, but because his Opposite hath some goodnesse, some light, which the Owle-light of carnal men cannot abide if he have bene with Christ, it is cause enough to combine against him.

*Use 2.* Let godly men learne hence to unite themselves, and joyne in good things, bestirre themselves, to set forward good motions and actions, least the wicked prove wiser in their generations then the Children of light.

Alas, how comes it, that in good motions so many doubts and inconveniences are cast so many Lyons in the way, till opportunity be cut off amongst godly men, when as not any wicked motion but growes an end, and a number of hands carries it lightly away?

May we not be as bold for God and good causes as they against them? should not the fire of Gods spirit, I meane the coales of zeale from the Altar be as hot and burning within us, as the sparks of Hell in them?

Is not our cause as good? have we not the better end of the staffe? serve we not as good a Master? expect we not better wages? therefore let us provoke one another

As security  
encreaseth  
temptation  
encreaseth.

All take part  
against a god-  
ly man.

And why?

Wonder not  
such partak-  
ing.

Godly should  
unite for good  
Luke 16. 8.



another to love and good workes; and the rather, because the time is short.

Heb. 10. 24.  
Be of one  
minde in good  
things.

Use 3. Godly men learne, and should labour to be of one minde in good things, 1 Pet. 3. 8. to consent in the truth; to be of one judgement, will and affection in and for the truth: and 1 Cor. 1. 10. that all *speake one thing*; that there be no dissention, but knit together in one minde and in one judgement; with one minde and one mouth glorifie God, Rom. 15. 6. And rather,

Mot. 1. Because Satan seekes to combine evil men in evil; seekes to breake off unity, and make division in good things; well knowing what a glory and grace it is to Religion to consent in one. He brings in division betweene *Jewes* and *Samaritans*, betweene *Papists* and *Protestants*, all *Christians*; betweene *Puritans* and *Formalists*, all *Protestants*; this opens the mouthes of *Adversaries*, and weakens the forces against the common *Adversary*.

2. Consider what a seemly thing it is for Brethren to dwell together in unity; we professe and beleve communion of *Saints*, and shall we not knit in this Communion? take example by the first *Christians*, who were all of one heart and minde, Acts 2.

3. God is a God of peace, the most simple unity in himselfe, a lover of unity in verity: 1 Cor. 14. 33. the *Author of peace*, and not of confusion; binding his prefence to two or three, consenting in any thing in his name. Mar. 18. 20.

Besides, Christ is one and not divided, his Coat without seame, and his members aptly joynted both to the head and within themselves.

4. By this thou expressest the humility and charity commended to *Christians*, laying aside selfe love and vain-glory, when thou followest the truth in love, not seeking to please thy selfe, but thy Brother for edification. Rom. 15. 1. 2.

*Thou art also one of them, for thou art of Galilee, and thy speech is like.*

OF the Asseveration before; of it and the Probation joyntly; Peter is now hard beset, not onely by many at once, but by apparent circumstances and signes.

1. His Country.

2. His Speech.

3. *Matthias* his Kinsman tels him of the Garden, where he had newly committed a riot, and struk off his Kinsmans eare.

4. He is an eye-witnesse, and appeales to Peter; Did not I see thee with him in the Garden? Peter could not now but know his falshood was knowne, and yet by this himselfe in that which all see but himselfe; and after the manner of impudent Malefactors, thinks to outface all still.

Note 1. It seemes the *Galileans* speake no other tongue then the *Jewes*, but in another Dialect, or pronounced otherwise, by which pronunciation they gathered him to be a *Galilean*. As in our Nation, the same speech is in the Southern and Northerne Countries, but the pronunciation and dialect differ, that they shall easily know a Northerne man by his speech, if he continue there from the Southerne; such difference it seemed was betweene them of *Galilee* from them dwelling about *Jerusalem*.

This was indeed but a poore Reason, and no strength in it; for Peter might well have excepted against it, and have quitted him of it farre better and handsomer then he did; for will this prove him a Disciple, because he was a *Galilean*, or because he spake as a *Galilean*? for, were there not many of *Galilee*, and which spake as they which were no Disciples? must every one of *Galilee* be a Disciple presently? hath Christ on the sudden a whole Countrey of Disciples.

Note 2. What poore Reasons and weak Arguments goe current against Christ and his Disciples? Mot. 11. 19. Christ eats with *Publicans* and *sinners*; he is invited to mens houses; therefore he is a good Fellow, a Glutton, a drinker against godly men.

*John Baptist* came in austere and abstinent manner, therefore he hath a Divell in consequent, but enough to refuse their person, and their doctrine.

1 *Sam. 22. 9.* *Abimelech* refreshed *David*, therefore a Traytor; the same at this day; let a Preacher come as *John Baptist*, be strict in his Doctrine, in his life, be rough to remove high holds of sin; oh, he is so precise, so singular, so tart and rough, he preacheth onely damnation, he preacheth the law, therefore no good Preacher, comes neere the sins of Persons, a factious Preacher or Puritan; let him come milde, gentle, converse familiarly and freely with men; oh he is a flatterer, a Companion, Time-server; thus shall a godly Preacher every way be turned off.

And why?

*Reas. 1.* Let a good man by doctrine or life disgrace sin justly, sinners will be ready to disgrace them unjustly; whatsoever comes to hand will serve their turne as a stone to sling at goodnesse, a slander, a suspicion, nay a necessary duty; thou wast with Christ; an Hearer of Sermons, therefore an hypocrite.

2. A desire in the wicked any way to blemish such as take more notice, or any way discover their soule spots, and therefore will assault their names if not for great things, for smaller; if not for evill, for good; if not for substance, for shadowes and trifles, they must keepe themselves doing; *Paul* mad, Disciples Divels.

3. They hope to discover their owne faults by clamour against them that find fault with them as most faulty; the most shamefull Offendors are the most shamelesse Accusers, none worse then they.

Receive not accusations of such easily.

*Use 1.* Not to be too credulous when we heare religious Persons and men fearing God accused, and their faults aggravated; for though good men are not Saints exempted from failing or error, yet commonly they are not faulty in the matter, or in that measure that evill men and scorner most accuse them in.

2. Evill men will make mole-Hills swell to such Mountains against godly men; how would they insult if they can catch just advantage? let godly men be so much the more watchfull and carefull; if they cannot stop their malice, yet to stop their mouthes, and starve their malice, leaving it no just matter to feed upon; offences must come, but we be to him by whom they justly come.

Mat. 18. 7.

3. Comfort our selves, if our conscience tells us we suffer causelessly, or for innocency, if they beat us with the same staffe they did Christ, *Luke 23. 24.* I finde no fault in him, let us chastise him, and send him away.

Our speech should manifest us Christians.

*Note 2.* This was indeed *Peters* honour which they object as a crime, his speech bewrayes him, a Christian, a Disciple.

Let our speech manifest our selves Christians, both for the matter, as *P. wicke* did not, and for the manner as his they say did.

And why?

*Reas. 1.* A note of a true Israelite to speake the language of *Canaan*, *Prov. 16. 23.* A wise man will guide his speeches wisely, a Christian man Christianly.

2. No better way to expresse love to God and man then by speaking for God, and for mens edification.

3. Imitate Christ, testifie thou hast been with him; never man spake so, nor can speake so, but we must imitate him, and make him our president, his speeches were either for God to set up the glory of his Father, or to God, in fervent prayers and praises for himselfe and others.

Or else to man { Either for the conversion or confirmation of the Elect.  
Or for the just admonition or conviction of the wicked.

His words were never idle or empty, but filling and feeding many.

*Use.* Happy is that man whose words testifie him a Disciple of Christ; would to God a few could thus accuse us Christians.

Means so to frame our language.

*Meanes 1.* Get a good fountaine of a good heart, that is a good treasury, *Mat. 12. 35. Psal. 37. 30. Prov. 10. Psal. 45. 1.*

2. Propound a good end, that thy lips may feed many, and thy speeches minister grace, may tend to Gods glory, edification of many, and discharge of thy owne duty; so *David* professeth, *Psal. 39. 1.* I will take heed to my wayes that I offend not.

3. Prayer

3. Prayer. Lips are sealed till the Lord open the mouth, *Psal. 51. 15.* The Lord must dispossesse this dumb devil that makes us tongue-tied when we should speak, and *Psal. 141. 3.* Set a watch O Lord, and keepe the doore, &c.

But how darest thou professe thou hast bene with Christ, or art a Disciple, or Christian, in whose mouth dwell oathes, lyes, curses, rottenesse, ribaldry, flandering, whispering, &c. Consider,

1. Thou that takest no account of thy words, the Lord hath a time to call every of thy idle words to account, and thee for them, much more for hurtfull and deceitfull, wicked and poysonfull. Mat. 12. 36.

2. It is froth and filthinesse of a bad heart, skum of a boyling heart.

3. So it is a worke of darkenesse as well to speake wickedly, as to doe wickedly; a good man, a childe of light, must make conscience of filthy words as well as filthy actions.

Verf. 71. *And he began to curse and sweare, saying, I know not this man of whom ye speake.*

**P**ETER was now in great danger, he heares of the Garden, and is in danger to be revenged for his tumult, his quarrell, and wronging Malchus; he is pressed by evident signes that he was with Christ, and now if he bestir him not, he shall not avoyd present danger; or if he do, he shall be branded for a common Lyar and perjur'd Person for ever, and therefore out of great feare he more stoutly denyes his Master then before; and because neither his simple denyall will serve him as in the first, nor his binding it with Oaths, and swearing as in the second, as if he had not done enough, he curseth and imprecateth himselfe, wishing not onely mischief to himselfe, but calling on God a just Judge to avenge the falshood, and inflict the deserved punishment on him if he knew of whom he spake; Oh fearfull sin!

1. To deny his Lord and deare Master.

2. After so many warnings on Christs part.

3. After so many confessions and professions of his owne.

4. After so often, three severall times, so much time of deliberation coming betweene; one might seeme infirmity, but thrice argues resolution.

5. With lying and perjury.

6. With cursing and imprecation.

Thus Peter is in the forwardest of them that make falshood their refuge and trust in lyes.

*Note.* How a man having begun to fall fals apace, and hath no stay of himselfe till the Lord stay him; Peter here falls from lying to false swearing; from swearing to cursing; as *Hamans* wife to *Hamán*, if thou begin to fall, thou shalt surely fall, so fall followes upon fall where the Lord with-drawes his hand, or stands aloofe. One fall, and fall apace.

2. Wicked men shall fall from evill to worse, till they fall into Hell; *Saul* from disobedience to Sorcery, from Sorcery to selfe-murther; *Pharaoh* shall fall ten times and not be warned till he fall into the bottome of Hell; and even the Child of God may fall fearfully, and should finally were he not stopt and staied, and supported, as in our example.

*Reas.* 1. Satan would have every man sins out of measure sinfull; and every yeilding to temptation invites his violence, and nothing will serve evill men but ryot and excesse of sin. And why?

2. One sinne commonly goes not alone, but one puls on another; a Garden undrest hath not one weed, but of all sorts of weeds; as graces go in a chaine; faith brings love, love obedience; so vices go in a linke, and sins are concatenated; *Dauids* security brings lust, lust whoredome, Adultery murder.



*Solomon* first betakes him to Idolatrous Wives, then to Idolatrous worship; sin as we see in a good fellow, one hangs to another as burs, one sin cannot well be defended without another, or covered.

3. One faculty corrupted corrupts another; imagination being corrupted by cogitation of sinne, that corrupts the judgement, the judgement corrupts the affection, so as there is delectation in sin; affections corrupts the will, bringing it to consent, the will corrupts the parts by repeating custome and habit; thus sin in the Soul as a gangrene in the body eates up the next parts, till it speedily mortifie the whole.

4. The Lord in justice often punisheth sinne with sin, as *Pharaohs* sin with obstinacy and hardnesse, *Exod. 9. 12.* The *Gentiles*, by giving them up to their hearts lusts, *Rom. 1. 23.*

*Use.* To stay beginnings of sinne; sinne as an Infant at first may easily be overcome as being weakest; stop the fountaine, close the windowes, else thou shalt find it easier to get into the midst of sin, then find the way backe againe; *Israel* went at his owne pleasure into *Egypt*, but could not come backe againe into *Canaan* when they would; A man may leap quickly and nothing lets him till he come into the bottome of a pit, but he shall get out with more leasure and difficulty.

*Mat. 26. 41.* Means 1. Therefore our Savior saith; Watch and pray, least you enter into temptation; if once ye enter, ye will not come out without a foyle, much lesse move to sin and offer temptation.

*Psal. 111. 10.* 2. Buckle the feare of God unto thee, which is the beginning of wisdom; else thou goest headlong in sin; experience we have of men that at first are ashamed somewhat of what they doe, and get some Cloaks, some covers to hide themselves under, but by a little continuance grow to some boldnesse, and cast away feare; very shortly grow to impudency and hardned faces in their sins, care not, nor feare what men see or say of them, and presently from not fearing man, come not to feare God at all; but as *Nimrod* was a mighty Hunter before the Lord; so these mighty Drunkards before the Lord, mighty Adulterers, Usurers, Swearers, Cursers, Raylers before the Lord, no feare of God restrains them; take heed therefore and feare.

If a Pillar, a Rocke, one chosen by Christ could fall so headlong, let us not presume on our strength.

*Psal. 4. 4.* stand in awe and sin not, *Heb. 11. 7.* By faith *Noah* being warned of God of the things which were as yet not seen, moved with reverence, prepared the Arke to the saving of his household, through the which Arke be condemned the World.

3. Consider thy danger to fall, and so far, so suddenly under-prop thy selfe with good meanes afforded by God to up hold thee, as 1. The preaching of the word; many say, what need so much preaching? what need Preachers be so instant, so earnest in threatening us; God is mercifull for all that; but God will make good their words against the soule of the wilfull Sinner; seest thou no need of such earnest preaching, thy blind eyes see not the danger before thee, but Gods Seers do; that notwithstanding their paines and labour thy sinne is a ripening, and thou art running headlong, or rather flying swiftly to thine owne damnation; if the Trumpet will not awake thee, I feare thou art dead.

2. Make use of the rods and crosses of God brought on thee to stay thee from the excesses of sin; where the Lord cannot prevaile with the rod of his mouth he comes with the rod of his hand, and lasheth him sometimes with the losse of Goods or Friends, Wife, Children, &c. sometime with shame and losse of good name and respect; suffering them to fall into some notorious and shamefull sinne; sometime with smart and pain in Body, with lingring diseases, &c. and all to helpe them out of sinne; if these be slightly passed by, they are forerunners of mischief; as thou makest haste in sin to come to the height, so the curse hasteneth which will oppresse thee eternally; as *Elyes* Sons regarded not their Fathers admonitions because God would destroy them.

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3. Let the mercyes and favours of God be so many Sermons of repentance; Rom. 2. 4. Knowest thou not that the bountifullnesse of God should lead thee to repentance? and a note it is of a wicked man, not to be drawne to God by cords of love. Isa. 26. 10. Let mercy be shewed to the Wicked, he will not repent, in the land of uprightness he will doe wickedly.

Haft thou any life in thy Soule, and seelest not what great mercyes God offereth unto thy soule, body, thy selfe and thine?

Haft thou any sense and understanding in Scripture, and seelest not how the Lord still makes sin more grievous by mercyes received and despised? Isa. 1. 2. 2 Sam. 12. 7. in David himselfe: Gen. 49. 2. Rubens excellency gone, because being excellent he gat up into his Fathers bed; a fearefull thing to have means of repentance without the grace of repentance.

Register up the mercyes of God to thee, as the ancient Belevers did, set up an Altar in thine heart to offer Sacrifices of praise and thanks, take thy selfe to taske, aske the question; oh what have I done for all the benefits, &c. shall I do so still?

Let thy thankfull obedience be as a monument set up, that others may see that Gods mercyes have deeply affected thee.

Doctr. Note 2. That Peter was not so assaulted by both the former temptations as by this, nor is in so great danger.

Last temptation commonly the worst.

The last temptation is commonly the worst and strongest, and most dangerous, and the most dangerous reserved till the last place; Satan bids not Peter curse himselfe if ever he knew the Lord, for this he would have detested; but first follow aloofe, and then goe into the high Priests Hall, then sit among Gods enemies, then doe as they did, and having once denyed his Lord, stands to it stoutly.

So Judas, he doth not at first bid him betray his Lord; for, as wicked as he was he could not be *tam repente improbus*; but first to covetousnesse, and blinded his eyes with the offer of thirty pieces, and then struck up the matter by degrees, and yet after the betraying of his Lord, he must goe and hang himselfe.

He doth not usually tempt the Adulterer to cast himselfe upon the bed of his Harlot; but first David must looke upon Bathsheba, and that is a small thing, then grow to liking, then to familiarity, and then to commit the hainous fact of Adultery.

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Reas. 1. This is Satans method in his temptations, to begin with small things wherein so much blacknesse appears not, which are easily swallowed, wherein men are more secure, as not thinking them to need any great resistance; but there he meanes not to stay; experience of every day shewes, that being to deale with melancholly dispositions, he makes them discontent and impatient in some crosse or losse, which is a great sinne, but lyes close and hides it selfe, as in a just sorrow; then brings them to discontent themselves in Gods blessings, they joy not in Husband, Wife, Children, wealth, nor any thing; then to fall out with himselfe, no joy of themselves; and then the last temptation is worst, to kill thy selfe or thy Children; which was too blacke at first, and needed a time to prepare them.

And why?

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Use 1. Where Satan begins his temptations, begin our resistance; we are Resist first wife for our Bodies, to prevent diseases in the first grudgings, so for our Soules, temptations; kill the hellish Serpent in the shell, Eph. 4. 29. Give no place to the Divell. Wise Citizens keepe every Enemy without the Walls.

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1 Sam. 2. 25.



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Resist small temptations.

2. The lesser the sin to which thou art tempted, the more suspect the Enemy that he hath a further drift hid from thee; suppose that be but a little one, it hath certainly hold of a greater, though a little poyson be deadly; he tempts thee to goe into such a company, thou leavest thy calling, thou spendest thy time, abettest idle persons in idle courses, there thou pourest out vaine words, there thou scornest, jestest, quarrellest, there thou swearest, cursest, perhaps as Peter; Satan bid thee not at first curse and sweare; but this was his intent, thus he hath gained and made thee a greater looser then thou lookedst for.

Seldome tempts he men to hate all religion at first, but first scorne these Puritans, hate such and such a Precher, raile on him, belye him, persecute him, heare him not, he never preacheth good to thee; and thus by degrees leads him to cast up all religion, and to turne plaine Atheist.

Feare not to be too precise.

3. Feare not to be too precise, nor scorne others as being so; what, say some, they be so precise, they may not sweare a small Oath, nor we may not be merry, nor passe some time in sports and recreations, we may never be angry or speake one hasty word, we must be Saints, flesh and blood must be without infirmities.

1. But first Satan desires but to get thee to pretend this, against thine owne safety.

2. It is more then thou art aware off, when Satan hath prevailed, that then thou shouldest account thy watch against small Sinnes scruple and precisenesse.

3. If Satan should here desist, thou mightest with more reason so plead; but by these lesser evils he knowes how to make way for greater, and you shall not heare one of a Thousand thus pleading for small sins, but some raising sin or sins have him under, or shall have.

4. Nay, happy might we be, if we could meet every sin in the first rising of the heart, cut off Adultery in the looke, murder in the angry thought, choake idle words within the throat, and cut off evill actions in the motions, in the occasions; this is a precisenesse that well pleaseth God, and disappointeth Satan in his further designs; resemble such as are taught by grace, thou canst not be hard enough for that Enemy.

Bad causes are thrust on by bad meanes.

*Doct. Note 3.* Peter having a bad cause, thrusts it on by bad meanes, before by false swearing, now by fearfull execration and cursing of himselfe, and indeed bad meanes are never far to seeke, but are at hand to boulder up bad courtes, and even good men are ready to use bad meanes for their owne safety and purposes; Jacob must get the blessing by a lye or two; as Peter here will escape death by denying the Lord of life; Lot will save his Guests by prostrating his Daughters.

Beware of base tricks to help thy selfe.

*Use 1.* Beware of these base tricks to save our selves by; many urged, and some scarce urged, in things they would conceale, flye with Peter to lying, to false swearing by horrible oathes, and to fearfull cursing; God confound me, as God shall judge me, God let me never live, let me never speake, let me sinke where I stand, I would I were hanged, &c. and all this while call God a Judge against themselves.

Alas, thou knowest not what thou sayest, or doest.

This ordinary cursing in true things or false, is an open and notorious brand of a forlorne and wicked miscreant, who without all feare of Godrosse curses against themselves and others as tennis balls out of their mouths; these tongues are kindled with the fire of Hell, James 3. 6.

How contrary is this to the nature of Gods childe, who is called to blesse, and be blessed of God for ever, is a Sonne of blessing; who must not curse them that curse him, but a Priest unto God, Rev. 1. 5. whose office was to blesse the People, Numb. 6. 23. Rom. 12. 14. Blesse and curse not. How contrary to the nature of the blessed God, who being full of mercy and compassion, is made an executioner of the malice of wretched men: Doeft thou thinke that God will be at the command of every mischievous wretch to wreake their malice, as the Divell is at the Witches command?

*Object.*

*Object.* Then my curse doth him none ill?

*Ans.* Thou throwest the sweet name of God into a sinkhole, and hast executed thy malice, and art a Man-slayer, &c. You have lately heard how that same Curse compassed, and doth still, the *Jewes* at this day; *His blood be on us and our Children.*

And thy curse against thy selfe or others shall as a Garment cover thy selfe, and as water come into thy Bowels and rot thee away, according to thy curse. Many stories I could alledge of such as whose Curses have instantly over-taken them, some in one kinde of death, some in another. If God have let thee hitherto outstand thine owne curses of thy selfe, it is to provoke thee to Repentance, and bewaile so high a sin against Gods sovereignty and thine own salvation.

*Use 2.* See in Peter, how little Swearers and Cursers are to be believed; many Oathes and Curses make not a matter good, but farre worse and lesse credible; for he that makes no bones of needlesse Swearing or Cursing, be sure hath made none of a lye, no more then Peter; will a wise man think thou speakest truth, because thou swearest and cursest? I would be charitable, but I cannot be so blind, but thou mayest Lye as well as Sweare, or Curse uncalled, as here these Men believe Peter as little as before.

Little credit to be given to Swearers and Cursers.

*Use 3.* Peter sins so foulely as he could doe, more to sinke himselfe into eternall damnation; wonder to see the childe of God fall so headlong: Where is Peters Free-will, that so little besteads himselfe in so great need?

How can the Pope challenge from him freedom from errour? How can they exempt themselves from errour, who at this day teach men to imitate Peter in lying, swearing, and cursing themselves?

*Object.* Prove it and I will be no Papist.

*Ans.* Rhemists Testament in Acts 23. 12. *If thou be put to an oath to accuse Catholiques, if thou hast no courage to refuse, know that such an Oath binds not at all in Conscience.*

*Note 4.* Though Peter here sweare and curse, they beleeve him as little as before; they beleeve their eyes, they saw him in the Garden, knew him by face and by speech; Why doe they let him goe and draw him to no further punishment?

Temptations limited to Gods People

*Ans.* 1. Time was not yet; when Peter was old, then he must be led where he would not.

2. Christ had said that his Disciples must goe their way.

*Reas. 1.* Every temptation and danger is limited for substance, manner, measure, and all circumstances, beyond which the enemy cannot goe. Here Temptations come thicke upon Peter, one in anothers necke, but shall not utterly overthrow him; besides, these were as restlesse against Peter as against his Lord, yet can they not touch an haire of his head, because his houre was not yet come, as his Lords was.

*Reas. 2.* Let the Adversaries be never so violent and busie, yet Gods providence is so wakefull, as nothing shall befall, wherein he hath not a good hand and a good end.

3. Gods mighty power restraines Sathans power and his instruments, who are as Lyons in chaines. A Legion cannot hurt a Swine of *Gaderens*, till Christ say, *Goe*; and when he permits Satan to molest *Job*, he commands him in *save his life*.

*Use.* Comfort to the godly, who are never so committed or permitted to Satan or danger, but that the Lord watcheth over their life and salvation, yea, their very haire, &c.

Goe on therefore chearfully in the Lords worke, while thou hast a day. Tell Herod that Fox (saith Christ) I must worke to day and to morrow.



Verse 72. *Then the second time the Cocke crew.]*

**T**HAT the Cocke crew againe, was an ordinary and natural thing ; but at this time ordained for a speciall end.

First, to put him in minde of his promise.

2. To reprove him of his sinne ; for as the dumbe Assc reprovcd the foolishnesse of the Prophet, so the Cocke here reprovcs the foolishnesse of *Peter*.

3. To beare witnessc to the words of Christ, which *Peter* will not, till now, believe to be true.

4. To accuse *Peter* to his owne Conscience, he should have cryed and crowed aloud and lifted up his voyce, to have awaked others out of their sinne, but he needs the voyce of a Cocke to helpe him out of his sin.

Secondly, he is admonished by this voyce, that the silly Cock kept his watch, according to the word of his Creator ; but *Peter* hath not kept his watch with his Lord, but fearefully fallen in his station.

*Doctr. Note,* If *Peter* will not heare the voyce of his Lord, and be taught by his Master, he shall heare the voyce of the Cocke, and be taught by him. God puts his Creatures to a threefold use.

1. To serve man serving his Lord, the best of them not too good ; the Angels fellow servants.

2. To punish man rebelling against his Lord ; for they all take their Lords part, are his Hosts, his Armies, as against *Pharaoh*.

3. To teach man many lessons, which otherwise he is loth to learne ; as when *Balaam* will not heare the voyce of God, God opens the mouth of the Assc, and she speaks, *Numb. 22. 28.* So when *Peter* will not heare the voyce of his Lord, his Lord opens the mouth of the Cocke, and he speaks.

If the stiffe-necked *Jewes* will not heare the voyce of the Prophets, the very Oxe and Assc shall be called in to teach them to know their owner and feeder, *Isay 1. 3.*

*Quest.* But have the Creatures more power to teach then God himself, or why doth the Lord thus use them ?

*Ans.* God is the chiefe Teacher, what Minister or Instruments soever he useth, he teacheth *Principaliter & Autoritative* ; but all Creatures teach *Ministerially*, and all their voyce is subordinate to the voyce of God ; as this Cocke was to Christ. And therefore God speaks not to us by Creatures, as if they had more power and perswasion to effect what he cannot ; but hereby to shame the dulnesse and obstinacy of men, whose sinne hath made them inferiour to the very Creatures ; over whom the Lord gave them Lordship and soveraignty. Now *Balaams* Assc is wiser then his wilfull Master ; and man who was made Lord and Ruler of the Creatures, is now become of lesse understanding then they, yea, must be brought into order by them whom he should order.

*Use 1.* To heare the voyce of the Creatures waking us, calling us, inviting us to repentance.

Their voyce in Generall and in speciall ; not one of them, but all in their kinde reprove Mans rebellion ; they stand in their kinde and station, Man doth not. The Cocke crows and keepe his watches according to the law of his Creation ; so doe they all further then mans sin hath disordered them ; when as great a Disciple as *Peter* sleeps and snorts, and cannot watch one houre with his Lord ; not one of them but all of them by their example, teach us to grow weary of our present servitude of sinne, and wait for promised deliverance, *Rom. 8. 21.*

Shall we be more senselesse then insensible Creatures ? All of them call for our obedience ; our ready attendance to performe the Lords Hestes and Commandements.

The

Voice of creatures a teaching voice.

Why God sets them to teaching man.

Heare their voyce, and learne duty.

The Sunne rejoyceth to runne his course. If he speake to the Fire, Water, to the Frogs; to Grasshoppers, to Winder, they obey his word.

Oh how should his Word binde the reasonable Creature, to whom it was delivered?

In Speciall; heare the voyce of the Dove, learne simplicitie; of the Serpent learne wisdom; of the Emmet learne providence; of the Fowles and Lillies learne contentment and confidence; of the Storke, Crane and Swallow to know our season.

Mat. 10. 18.  
Prov. 6. 6.  
Luk. 12. 27.  
Jer. 8. 7.

Use 2. But much more heare the voyce of the Creator.

Peter should first have heard the voyce of his Lord, and then the Cocke might have spared his voyce.

Much more  
the voyce of  
the Creator.

And know, if thou wilt not heare Gods voyce accusing thee, as Peter would not, thou shalt heare the voyce of one Cocke or another; one Creature or other accusing and condemning thee. If Cain will not hear the Lord accusing him, and take up his lamentation, he shall hear the blood of his Brother; a fearfull voyce of blood accuse him.

If covetous persons and Usurers will not heare the voyce of Gods Word accuse them, they shall heare the voyce of the Rust, and their Gold and Silver, yea, the Stone in the wall and timber in the rooffe shall cry against them.

Jam. 5. 34.  
Hab. 2. 11.

If Saul will not heare the voyce of the Lord, the voyce of the Sheepe and lowing of the Oxen shall proclame his rebellion. If Gods voyce cannot prevaile against thy sin, the cry of thy sin shall come up in the eares of the Lord, and prevaile even against thy too late cries for mercy.

Then Peter remembered the words

1. The Time, *Then.*
2. The Meanes.
3. The Manner, *wept.*

NOW we come to Peters Conversion; wherein is. 1. *Agnitio peccati*; the knowledge of his Sinne, by two meanes

1. Cocke crew.
2. Christ looking back, Luk. 22. 62

2. The manner of his Repentance: 1. *Went out.* 2. *Wept bitterly.*

Time, *Then.*

Note 1. Peter now begins to waken and come to himselfe.

There is a time when God will awake the Elect out of sinne, who suffers none of his to sleepe in death. *Psal. 37. 24. Though he fall, he shall not be cast off; for God puts under his hand.* 2 Cor. 4. 9. *We are cast downe, but we perish not; God is faithfull to give with every temptation an issue.*

Elect have a  
time to repent

Hence we read of the Saints that have layne a great while, as if they had bin quite cast off, as David, Josephs Brethren, Solomon, Manasses; but in Gods time remembered and called to mercy, as Lazarus lay foure dayes in the grave, but was at length raised; the same in this first Resurrection.

Reas. God loveth with an everlasting love, and leaveth not very long; not to their losse but good.

Use 1. Farre (we say) he goes that never turnes; the godly never goe so farre; though Peter went so farre, yet repented; the Prodigal Sonne went into a farre Countrey, but at last came to himselfe, and so to his Father.

2. Hence take no warrant to venture; a River that seemes shallow at brinke, may ducke him that will wade along, and many adventurers are never fetcht out; thinke with thy selfe it is no small power nor mercy to bring a sinner backe out of the depth of any sinne; it was a wonder that ever Jonas was brought safe to land out of such a deepe, presuming to run from God. This Doctrine is for penitent not presumptuous sinners.

Use 3. Thou that hast taken a time to sinne, examine whether thou hast found a time of Repentance; for if thou belong to God, thou hast or must; and let it

Spira.

be a motive to hasten our Repentance, lest delaying too long, thou be forced out of anguish of soule to say with that despairing Papist, *I have sinned with Peter, but not repented with Peter* : a signe of a Reprobate, not to finde Repentance, as *Esau, Judas*.

4. How to understand that and such places, *2 Tim. 2.12*: *If we denie him, he will deny us*, except himsele graciously looke upon us, to give us repentance and recover us.

Repent of sin presently.

Note Secondly, Peter hath no sooner sinned, but he returns and repents. The fittest time of Repentance is presently upon the sin, without delay. *David 2 Sam. 24.10.* had no sooner numbred the People, but his heart smote him. *Luke 17.8.* *Zacchaeus* presently made restitution, so soon as he knew his sin.

Motive 1. Consider the Exhortation, *Heb. 3.7.* *To day if ye will heare his voyce* : hast thou a lease of thy life till to morrow, that refusest to repent to day? the day may come on thee as a snare, *Luke 21.*

2. Sinne gets strength by continuance; thou art unfitted to morrow, grace weaker, corruption more rooted; the nayle is hard driven in; conscience more corrupted by custome of sinne; now wrath treasured, *Rom. 2.5.* heart more hardened through deceitfulness of sinne, *Heb. 3.13.*

3. Nature teacheth in other things to take the fittest season; to sowe in Seed-time, to make Hay while Sun shines, to trade while Fayre lasts, to take the winde and tyde, which staves for no man. Let grace teach thee to know thy season, thy day of visitation; looke on Christ mourning over *Jerusalem*, that knowes not the season of her own mourning.

4. Late Repentance is seldome true Repentance; we never read of any that Repented at last but one, that we should not presume; and yet one, that none should despair. *August.* For God giving now a call, and putting forth his voyce, if thou wilt not heare, God may be not onely dumbe, never to call thee hereafter, but deafe, never to heare thee call, *Prov. 1.28.* And it is just, that thou who wilt not be at Gods command, to repent now, shalt finde that Repentance shall be out of thy command hereafter.

The like of forced Repentance, of such as be sicke or distressed, pretend a Repentance, pray, promise, cry, vow, and what not? but not rising out of love, but forced feare, their Feare is slavish and base, and so is their Repentance; and so they grow worse in time. The Divell returnes with seven worse spirits; and running away from God againe, God is gone farther then ever.

Meanes of Peters repentanc

Secondly the Meanes of *Peters* Repentance was, the knowledge of his sinne,

wrought by two means

{	1. Without him,	{	1. Crowing of the Cocke.
			2. Looking backe of Christ.
{	2. Within,	{	1. Remembring.
			2. Weighing the words of Christ.

1. Externall.  
A second crow  
sometime necessary.

Note 1. The Cocke crows the second time, and by this crowing Peter is wakened.

Quest. Why had this second crowing effect, and not the first? it was as loud.

Ans. 1. So now unto us, that God will call men when he pleaseth.

2. That he tyeth not himsele to such meanes as he tyeth us unto.

3. That we should looke beyond the meanes for the successe and blessing of them.

4. To note how farre a degree of sinne Peter was now entred into, who had wonderfully grieved the spirit, and hardened his owne heart so far, as the former admonition was lost upon him.

We read of few of the children of God, but they have bin moved and wakened by the first crowing of the Cocke, as good *David* by the admonition of *Nathan*; so *Hezekiab*, &c. But to Peter the Cocke must crow againe, according to Christs prediction.

Use 1. Comfort to painefull Ministers, who are the Lords Cocks, cry out and crow



crow against the sins of men, labour to awaken sinners, proclaim to them their finnes and danger, but they heare not, remember as little as Peter; no good is done.

What comfort have they, but that the Cocke may crow the second time and be heard at one time or other? the Lord may let them see their labour not lost; God hath his set times to bring things to passe. The time of *Sauls* conversion was when he was most furious; and this time we wait and pray for, to men as furiously bent against Gods word and Gods Ministers, as *Saul* against the Church.

Use 2. To shew us where the fault is, that the word so little profiteth among many; the fault was not in the Cocke at first that *Peter* remembred not himselfe, but in himselfe; so when little good is done, the fault is not in the Preacher or in the word, but in the hardnesse of thy heart.

Was the the fault in *Moses* and *Aaron*, that *Pharaoh* let not the people go? was not the fault in that *Herod* would not let go *Herodias*?

Use 3. In use of meanes still to depend on Gods blessing, that he would open the ear, and accompany his word with his blessed Spirit; for the hearing ear is from him, *Job. 33. 14. God speaks once or twice, and one sees it not, till he open the eares of men which were sealed, ver. 10.* Pray for the Spirit to goe with the word

God hath spoken not once, but a thousand times amongst you; but a number of tuffe corruptions in the heart are like ear-wax which stops that the voyce cannot enter in.

This is the cause that many are like the Fish in the Sea who lives in salt Water, but without all taste of Saltnesse.

A settled ministry is like the salt of the earth under which many live without any seasoning, because they neglect the higher teaching, even the spirit of truth that must lead them into all truth, *John. 16.*

2. Externall meanes to bring Peter to acknowledgement of his sin; *Christ* looking backe upon him, *non oculo exteriore, sed oculo clementie.*

By this looking backe of Christ we must not conceive a bar turning of his face or eye upon Peter, nor an extraordinary looke or countenance; for Christ also set his eyes upon *Judas* when he came to apprehend him, and on *Pilate* sitting ready to sentence him, and on the *Jewes* stoning him, who were never the better by Christs looking upon them; but with his looke he adjoynd a gracious and secret efficacy of his blessed spirit. Christs looke what it imports.

The very lookes of Christ was a most real and effectual Sermon to *Peters* heart; the tongue of Christ was now otherwise employed in defence of his innocency and putting of the malicious accusations of the wicked *Jewes*; but the eyes of Christ silently speake unto Peter after this manner; oh Peter dost thou thus persist in denyall of me thy Lord? where is thy faith, thy fidelity, thy love, thy great promises of not forsaking me? have I made thee of a poore Fisher, a chiefe Follower of me to this end? is it not enough that thy eyes see me despised and refused among mine enemies, but thou must also deny and refuse me? oh Peter, these vex my Body, but thou my mind; thy unkindnesse is greater to me then theirs, and thus the Lord might take up the complaint, *Psal. 142. 4. I looked on my right hand, and behold there was none that would know me, all refuge failed me, and none cared for my Soule; he looked for no great helpe on his left hand among his Enemies; for even his dearest friends and Disciples on his right hand failed him, and knew him not.*

Note 1. Christ hath an eye of grace and favour for his People in all sad cases. I have surely seen the affliction of my People in Egypt, *Exod. 3. 7. The eyes of the Lord run to and fro throughout the whole Earth, to shew himselfe strong in the behalfe of them whose heart is perfect towards him, 2 Chron. 16. 9. The eyes of the Lord are upon the righteous, and his eares are open unto their cry, Psal 34. 15.*

Reas 1. His heart is upon them continually, and then no wonder if he have a loving

*Propter amorem, ibi  
oculus.*

loving eye toward them ; because, where the heart loves, the eye looks, and is loth to be taken off ; as it was said of the Temple, 1 King. 9. 3. mine eyes and my heart shall be there perpetually.

2. Is there not a cause ? Peters case in the Text tells us, that even a good Soule needeth Christs looking to it, that so it may recover out of every fall, and stand in termes of favour with God ; all meanes else without a gracious aspect from Heaven will never keep us tyte in the course of true piety.

*Psal. 63. 3.*

3. When all is well with the soule in respect of grace and gracious conformity to the will of God, yet there needs a good looke from Christ in respect of found comfort, which is the light and life of the Soule. *The loving kindnesse of God is better then life ; and if he hide his face a little, the good Soule is soone troubled,* *Psal. 30. 7.*

*Esa. 57. 15.*

*Use 1.* Which may marvelously chear and refresh the spirit of Gods people in all sad cases, that go over them from time to time, and not onely in afflictions or persecutions for righteousness sake, but in all their foyles and fals into sin, wherewith their righteous soules are much troubled, and sometimes ready to sinke into despaire ; yet remember for your comfort, that the high and lofty One, who inhabits eternity, looks also unto him that is poore, and of a contrite Spirit, to revive the heart of the contrite ones ; and when such doe most put away comfort, as too good for them, he will restore comforts to the Mourners.

*Looke to  
Christ, as he  
to thee.*

*Use 2.* If Christ have an eye to thee in all thy sad cases, doe thou ever remember to keepe thine eye open unto him, yea, both thine eyes.

First, an eye of Faith, to wait for the gracious issue he will please to give out of all thy trials : Stand still, and see the salvation of the Lord ; say with the Church in their proverbial speech, *In the Mount the Lord will see and be seene.* What if the vision stay beyond thy time in hastinesse prefixed for deliverance ? yet in due time it will speake, and not lye. Still therefore make use of thy Faith, which is the evidence of things not seene, and the foundation of things hoped for.

Secondly, the eye of Obedience ; still keepe close to him in Dutie, whether he deliver or no ; still have respect to all his commandements ; remember how the promise runs, to keep thee in thy wayes, and in these wayes be sure he will take his time, and the best time, to grant deliverance, or any mercy thou wantest. *He is a God of judgement, and waites to be gracious to his People, and blessed are they that in his owne way waite for him, Isa. 30. 18.*

*Use 3.* Lastly, if God have ever an eye of love to his People, then woe be to his and their enemies ; his eye of jealousy is set against them, to root out and destroy, as the Egyptians marching against Israel, *Exod. 14. 24.* The Lord looked on their Host, and troubled them ; So in *Psal. 11. 6. 7.* Upon the wicked he shall raine snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup ; why ? for the righteous Lord loveth righteousness, his countenance doth behold the upright ; it is time therefore for such to humble themselves before God and his people, and take the Counsell which Pilates Wife gave him ; have thou nothing to doe against that just man.

*God sometime  
lets his be  
brought very  
low, before  
deliverance.*

*Note 2.* Peter was now at a very low Water, both in respect of sin and danger, not knowing well which way to turne himselfe, and now his Lord lookes backe upon him, so to turne the streame againe. *The Lord many times lets his People be brought into a very low estate, and then turnes their captivity for them.*

*Zachariab 3. 2.* The state of godly men, is to be as brands pluckt out of the fire, miserably smeared, scorched, and in that burnt, but pluckt out.

*And why ?*

*Reas. 1.* To try our faith and obedience ; as in *Isaac*, who must not be delivered till the knife be at his Throat.

When *Jonas* was wrapt in Waters in the bottome of the Sea, then came deliverance.

2. To see our inability to help our selves, therefore our Lord would not hold Peter from sinking, nor help him till he cryed Master, save, I perish.

3. To

3. To set forth his mighty power which sets in when all meanes faile; *Lazarus* must not be raised till the fourth day, when it is impossible to the power of nature, nor Christ himselfe till the case was hopelesse after the third day, and Disciples faith somewhat quailed.

4. Sore crosses drive to God, and make us seeke him diligently, *Hos. 5. 15.* upon which search he will be found.

*Manasses* out of *Peters* would never seeke the Lord; that is the Lords season to be found of him.

*David* will cry out of *Deepes*, and *Moses* at the red-Sea, when there is no way of escape, cries to the Lord, and the Lord cuts out a way.

5. It is Gods ordinary dealing with Sinners when they come to extremity, hecoms either to Conversion, as *Peter*.  
Confusion, as *Judas*.

*Use 1.* Comfort to the Saints in their great troubles, seeing the Lord departs not for ever, but departs for a season, that he might returne for ever; Nay his comforts are the nearest, when affliction is at the height, as in the Body, the disease come to the height, is most raging, most hopelesse; but presently there is a change and recovery, but not before the disease have beene desperate; so here.

To comfort Saints in great troubles.

*Josephs* Brethren were in great extremity, and knew not what way to turne themselves, and even when *Joseph* must needs discover himselfe unto them after he had long dissembled his affections.

So the Lord seemes not to know us, when we are knowne well enough, and hides his affections, when they yearne within him toward us, *Psal. 9. 9.* He is a present refuge in time of affliction; he steps in to *Abrahams* comfort not till the third day, nor till *Isaac* was bound on the wood, and the deadly stroake a fetching; he steps in for *Peter* not till the night before he was slaine, *Act. 12.*

*Use 2.* Not to be too hasty to limit the Lord for time or manner of deliverance, whose helpe comes never too late, *2 King. 5. 11.* *Naaman* would be cured by his owne devised meanes; I thought he would in the place have called on the Lord, and touched and healed the Leprosie; and *John 11. 32.* *Mary* would have had Christ there before her Brother was dead, as if now he had bene come too late.

Limit not the holy one of Israel.

But in these and such like examples we are taught to shut up our own eyes and leave all to him who knowes times and seasons and meanes of our good.

*Use 3.* Nothing can keepe God from his Elect, nor them from him; *Peter* here was not onely in an exceeding strait of affliction, but led away in temptation, and swallowed up in the quicke sands of a number of hainous sins; yet being the Lords, the Lord lookes on him, and fetches him out.

Nothing can separate from and his love.

The Belly of the whale could not keep *Jonas* from God; nor God from *Jonas*, but he must deliver him againe.

The hellish *Behemoth* may seeme to swallow up *Peter*; or any other of Gods Children, but he must deliver him againe.

In *Peters* example, *Act. 12.* we see the strongest prison, watch, chaines, cannot keepe the Lord from him, nor here a stronger prison and chaine of sin cannot still bind him, but the Lords very look looseth him.

*David* rescues the Sheep out of the mouth of the Lyon and Bear; the true *David* rescues his out of the Devils jawes and mawes; death itselfe cannot keepe the Elect from God, nor him from them, but at the second resurrection, the Grave; the Sea, the fire, water, and all elements shal give up their dead to Christ; and even not sin which is the death of the Soul, nor the Grave of sin which is continuance, and rotting in it, shall still hold the Elect; but this first resurrection of grace shall deliver them up to Christ; and give up their dead unto the life of grace, &c.

Which doctrine must not encourage to sin, but stir up to repentance and the life of God, that thou mayest have some good testimony thereby of thy Election:

The



In main mat-  
ters we are  
very forget-  
full.

The inward meane of *Peters* repentance <sup>§ 1. Remembered,</sup>  
<sup>§ 2. Weighed the words of Christ.</sup>

*Note 1.* A strong forgetfulness in *Peter*, who had forgotten the words of his Master, so nearly concerning him, spoken a very few hours before, yea almost the last words of his loving Master unto him; yet he forgets them quite, as not spoken.

Because the corruption of our memories in things that are good, as unable to retain good things as a five to hold water; and who can deny this to have been the beginning of all the sinne and misery we are wrapped in, that *Adam* suffered to slip out of his memory the words which God himselfe had spoken a little before? and the cause why *Peter* here was foiled that his memory was corrupted in all the acts of it?

The memory sanctified hath four actions.

Offices of me-  
mory sanctifi-  
ed.

1. To commit and place in the mind needfull things.
2. To retain them, as in a store-house.
3. To recall them, on occasion.
4. To apply them to our owne needfull uses.

*Peter* now doth none of all these, and so fals foully.

*Use 1.* See in our selves the same corruption, and such forgetfulness, as we have lost what *Peter* speaks to us [ as *Peter* ] often before the Preacher have done speaking.

*Quest.* What is the cause?

*Ans.* 1. Want of estimation; old men remember things they care for, *Psal.* 119, 129. thy testimonies are wonderfull, therefore doth my soule keep them.

2. Want of affection, *Psal.* 119. 16. *I will delight in thy statutes, and I will not forget thy word.*

3. Earthliness; for things Heavenly and earthly cannot be minded together; the same eye cannot looke <sup>§ Upward.</sup>  
<sup>§ Downward.</sup>

2. See how many errors we are given up unto by reason of this corruption, which, did we remember the severall lessons we heard, we durst not, we would not venture upon.

*Use 3.* The remedy of helping our memories.

How to help  
our memory.

1. Often hearing a continuall Monitor.
2. Meditation holds things as our owne.
3. Godly conference, a whetstone of grace.
4. Prayer gets the Spirit, whose office it is to bring things to our memory.

Use these conscionably, as seeing in *Peter*, how a corrupt memory corrupts the whole man; heare the word carelessly as *Peter* his Lord, no marvell if thou run as far as *Peter*, who had never returned, had not the Lord looked upon him. And as into sin, so into smart and punishment, *Deut.* 18. 19. joyned with *Judg.* 3. 7, 8.

When *Peter* remembered his Lords words.

Sho will come  
to remem-  
brance sooner  
or later.

**T**HEN when the sin was done, and he in so fearful manner denied his Lord, but not before; so men forget the word of Christ while they purpose and practise their sin; but after the sin committed, it shall come one time or other into their remembrance.

Let *Peter* deny and dissemble a while, let him lye and swear, forswear and curse, let him forget himselfe and the words of his Lord, yet a little while and he shall remember himselfe.

And why?

*Reas.* 1. The Word shall take hold on thee one time or other, *Zach.* 1. 6. *David* in the pride of his heart sends out to number the People, never thinks of Gods word against it, till *Joab* had done, and so soone as ever it was done, his heart smote him, and he confessed his folly.

2. God

2. God crosses the conceits and conclusions of sinners applauding themselves in sinne; Oh I shall have peace, feare nothing; he sayes to his soule, *rest, thou hast enough for many years*; God crosses it, *Thou Foole, this night shall it be required.*

Luk. 11. 19, 20

Use, Sinne thou as merrily as thou canst, as securely against the Word, a day of remembrance comes, when thou thinkest them forgot they shall be brought to minde.

Reprooffe to them that will needs forget their sins.

Because God is patient and holds his peace, the evill heart thinkes him like himselfe; but a time comes to set thy sins in order before thee, *Psal. 50. 21. O consider this ye that forget God.* Let his silence and long dayes breake off thy sinne, and lead thee to repentance, and not fill up the measure of it.

Consider 1. Gods silence cannot make him forget any thing he hath to doe.

Terror to this kind of sinners

2. He is the same that ever he was, and his memory is not so short as thine; thy sin is written with a pen of Iron in thy forehead.

3. What madnesse to thinke all is well that begins well, and never respect the end, but run along to deny thy heart no pleasure? a wise man cannot thinke a present misery better then a future mercy.

4. Sin is sweet as Ratsbane in going down; but he that forgets the danger and followes his pallate to please it, shall be shortly put in remembrance to his cost; or like that Poyson that makes men dye laughing.

5. Sin is ever in the way and never rests; but the order of God brings it, first, before his goodnesse and patience; secondly, before the Law and sentence. Thirdly, before execution and judgement.

All which shew it is an high point of wisdom, to remember the latter end of sin, which is bitternesse.

Use 2. To teach us to remember our selves and wayes in season, and so order our wayes, as that we goe not on to the perfecting of sin.

Remember sin timely; & how?

Quest. How?

Answer. David set the Lord ever in his sight, and so fell not, *Psal. 16. 8.* Abraham walked with God, *Henoch*, and other holy men.

Quest. How may I doe it?

Answer. 1. If before the action thou consultest with God and his Word.

2. If in the action thou remembrest the Lord, whose service it is, or ought to be.

3. If after the action thou presentest it before the Lord, if good, seeking approbation; if evill, seeking a cover and pardon.

### Secondly, The weighing the words of his Master.

THE voyce of the Cocke not onely puts him in minde of his Masters words, but moves him to bethinke himselfe better, as one that by wofull experience begins to finde all true that his Master had said.

Peter had heard his Master telling him of his weaknesse and frailty; but he weighed not that word; he thinkes himselfe strong enough for all that; he had heard his Masters word telling him that he should shamefully and suddenly, even that night, deny him thrice; but he weighs not that word, he scornes to be thought so wicked.

But now weighing the words of his Master, he findes himselfe in a wofull case, now he feeses the verity of his Masters prediction, the vanity of his owne presumption; now he rates himselfe that he heard not the first Cocke, that he might have prevented the fearfull fall he had taken; now the second crowing hath put him in minde of the whole matter.

Doctrine. Not the hearing of the Word, but the weighing of it makes it a powerful meanes to helpe us out of sinne.

Due weighing of the Word, helps out of sinne.

A man may hear the Word a thousand times, as Peter heard the words of his Master many times repeated; but without weighing and considering it, shall never either prevent, or repent of any sin.

Adam

Adam heard the word of God well enough, but not well weighing it, was taken by the first temptation.

*Reas.* 1. As meat never so good received into the stomach; if it be not retained and digested into wholesome nourishment, is so far from profiting, as it is very hurtfull; so the word never so powerfull, coming into the minde, if it be not considered and weighed, goes as it comes, leaves no fruit of instruction or consolation; but ordinarily more hardens and tends to condemnation.

2. Not the hearing of the word makes it powerfull on the conscience, but the weighing it; for let a man heare all the Sermons in the World, if he weigh not the word of God in the Author of it, in the truth, in the eternity, in the necessity of obedience unto it, he shall easily loosen himselfe from obedience; further then himselfe listeth.

But this consideration makes the word weighty in it selfe, and upon the consideration that God whose word it is, will ever make it good on the godly in mercy, on the wicked in justice and judgement.

3. Is it onely weighing of the Word that makes sinne weighty and burdensome? many remember their sins but weigh them not, and so carry them lighter then a Feather; others remember them, and weigh them in false weights, or in a false manner, or lay a false finger on the Scale; our owne judgement and corrupt affections are as false weights, or we favour our selves, or we would not have our sins so heavy, so great, so damnable, though we be Sinners as other men be.

But if we weigh them in the ballance of the law, we shall find them weighty, and exceed the Mountaines of the Earth, or in the curse of the Law, we shall find them so heavy as they weigh us downe to Hell.

Or in the Doctrine of the Gospell, the least of our sins so heavy, that it weighs Christ out of Heaven or else the Sinner for ever.

1. Resolve with David, *Psal.* 112. 15. *I will meditate on thy precepts* and consider thy wayes; he knew it is not hearing or knowing that discernes betweene truth and falshood, but weighing and discerning in the ballance of sound judgement.

Why doth the Vsurer hold his finnes, or the Drunkard, or the Sabbath breaker? &c. not because they know not what is good, what is evil, or because he is not taught, but he weighs not, nor considers the word of God; he weighs the word in his false weights, and not his false wayes by the weights of the Word, ballance of the Sanctuary; they weigh not the sinne in the sentence of the Law nor by the bitter end, but present profit or pleasure.

So, why doe men generally bouldster themselves in all their finnes, and embolden themselves against God and their duty, but because they weigh not the word? they have promises, and God is mercifull, and Christ dyed for Sinners, &c. but weigh not to whom the promises belong, which are Childrens bread.

As *John* said to one, what hast thou to doe with prayer, or with the promises? God will not be mercifull to an obstinate Sinner; they weigh what God is, and they weigh not themselves, what themselves are; God is a God of mercy, but not all of mercy; Christ is a Lamb for meeknesse, but weigh it that he is a Lyon also, and will tear in pieces all impenitent persons.

*Use* 2. To comfort Ministers who see their Doctrine slightly regarded for the present; many they have to heare, almost none consider, but see in *Peter*, that an happy use may be made in time of things, which at first were heard carelessly; so the Disciples heard Christ often speake of his passion, of his resurrection, and other articles of Religion; but heedlessly for the time, neither remembered nor weighed, but after made more use of them; sometimes carelesse Hearers are brought into as great streights as *Peter* here, and then they have time and occasion to weigh things better, and rate themselves for their unprofitable hearing.

Ponder the  
Word heard  
or read.



He went forth.

**B**Y going forth is meant an utter forsaking of the place and company where he was; he went forth before, after the first temptation, but not far enough, as now.

He went out.] the first thing in the manner of Peters repentance.

Quest. Wherefore went Peter forth?

Ans. 1. In respect of the place; the Hall and Porch were no places of safety or tranquillity, but full of danger and feare and tumult, and no fit place for consideration.

Why Peter went forth.

2. In respect of the company; he sees the longer he staves among wicked men, the more finnes he heapes up against the Lord, and against his owne conscience, and therefore he sees it high time to be gone.

3. In respect of the businesse in hand; he is to bewaile his sin, to weepe bitterly for his offence; but the Hall and Porch are no fit places to weep in.

Threefold businesse he had now to doe;

2. He truly sorrows that he doth it *fine teste* secret teares flowing from the inward affection of his heart, frees his repentance from hypocrisie, in that it is not done in respect of men, but onely in the sight of God and his Angels.

3. Peter is to get out of himselfe, which he will not do till he get out from so ungodly a rout, as he is now among.

Doctr. The man that would avoyd evill, or set himselfe about any good, must avoyd evill company, 119. 115. *Away from me ye wicked, for I will keep the commandment of my God*; he saw it was a very hard thing among wicked men to retaine any good purposes or practises.

Reas. 1. Bad company are great provokers to evill, great strengthners in evill; a little bad counsell spreads, and is soone allowed.

If Pilate once speake of Christs death, it shall be quickly harkened too; if the Pharisees once suggest to deliver Barrabas, all the noyse will be, not him, but Barrabas; a little leaven leavens the whole lump. How three Traytors in Corahs Camp presently prevails with two hundred and fifty Captaines, men of renown, appears in story; how one evill man may kindle an unquenchable fire in a Towne, so evident as one plague soare may raynt a whole City or Kingdome; one Achaz enough to plague a whole congregation; how much more when a Company of evill persons are knit together?

2. As they are great Drawers to evill, so they are strong Resisters of good; the darkenesse in them must needs fight against the light; what they can, they will hinder, what they cannot hinder, they can scorne.

Peter here durst not acknowledge him a man, whom among Disciples acknowledged the Son of God.

3. Our owne inclination to evill makes it more dangerous; a little Pitch will stick to his fingers that toucheth it; Israel in Shittim will commit whoredome with the Daughters of Moab, Numb. 25. 1.

Joseph will sweare a litle by the life of Pharaoh in the Court of Pharaoh; Peter denies among Denyers, and we are commonly as our company which we chuse.

Use 1. To avoyd evill company; thrust not into such company when we need not, nor stay longer then needs must in such fellowship; for,

1. He that will cleave to God, must sever from Gods Enemies; the same grace that binds us to God, loseth us from the wicked; solitarinesse is better then bad company.

2. What comfort can a Sheep have among a Herd of Swine, which wallow and tumble in foule lusts? or a silly Dove among a company of Ravens? how can a good heart but grieve in their society whose sports and pleasures are in such things as onely grieve the Spirit of God? how can a Christian solace himselfe among such as care for none but brutish delights, in eating, drinking, sporting,

gaming

gaming, attended with swearing, rayling, drunkenness and idleness? but to speake of God, or of Religion, to discourse of sobriety, temperance, watchfulness and prayer, is to be unseasonable as Snow in Harvest; can a good heart be glad among them who can never be merry till God and all thoughts of him be shut out of doores?

Eph. 2. 2. What comfort can a man have among a company of dead men, who as Ghosts are moved by the Divell? no spirit of grace, no breath, or life of grace, but in whom the Divell rules effectually; and the like comfort can the Child of God have among wicked men, dead in sin, and enemies to the life of God, ruled at the pleasure of Satan.

What safety among evill men, whether we respect themselves or their practices? for themselves they are so poysonfull, so infectious, as we can hardly participate with them in good things, and not be defiled; as with some persons we dare scarce eate or drinke whole some meat or drinke of the same cup, because of some poysonful and infectious disease; we would not take a sweet flower from some hand; so here.

For their practices how just is it if we joyne our selves in their sins, that we should not be disjoyned in their judgements? as they that stood with Corab were all swallowed up together.

4. This hath beene the practise of the godly, *Psal. 26: 4. I have not haunted with the wicked; for they know, blessedness is promised to such as neither walke, stand nor sit with them, Psal. 1. 1.*

He that sees the mischief that hath befallen him by such company, will shake them off.

He that hath beene drawne to scorne godlinesse, to reforme godlinesse must abhor such company.

He that hath beene taught to sweare, lye, be drunke; to reforme, must avoyd such company.

Directions  
how to carry  
our selves in  
such company.

Use 2. If we fall among, or be cast into such company, take some directions how to carry our selves, which our Apostle here omitted.

1. Enter not into their company, fashion not to them,

separate in { Fashion and  
Affection

As Lot among Sodomites, goe not to them, but let them come to thee; Peter went to them, and so fell by them. *Prov. 1. 10. If Sinners entice, consent not.*

2. Consider, who thou art; Peter should have remembred himselfe to be a Disciple, by grace separated from this gracelesse company; so thinke with thy selfe; I am distinguished and severed from the world by grace of Adoption, and a Son of God; oh what an honour to Peter, or for thee to shew thy selfe a Son of God in the midst of a naughty generation?

3. Look upon ungodly examples, to detest them, to grieve at the dishonour of God, to grieve at the wickedness of man made to the Image of God; how did good Lot vex himselfe at the uncleane conversation of Sodome? *2 Pet. 2. 8.*

What a paine was it to David to see the transgressors? *Psal. 119.* And make this use of it, to blesse God that thou art not so far given up, whose nature is as vile as theirs.

4. See them, to stop them if it be possible; if there be hope of doing good, admonish them, *1 Thes. 5. 14. warne them that are unruly*, warne them of the wrath of God coming on them that do such things; win them, and pray for them and their amendment.

5. If there be no hope to win them, yet by thy godly carriage convince them, checke them, confute, shut their mouthes.

Let thy light shine in despite of their darkeness, to glorifie thy Father; and at least let them see thy watch and godly care to preserve thy selfe from their contagion.

6. If thou hast beene a little tainted and drawn aside by them ; go forth quickly like Peter, and bewaile thy sin ; to which sorrow of Peter now we come.

*And Peter wept bitterly.*

PETER, as he had chosen a fit place, so he expressed his repentance by an excellent token and signe of it, which is abundance of tears, both salt and dry. Of repentance it selfe see the tract.

*Quest.* Whether is weeping alwayes true repentance for sin ?

*Ans.* No; for then Esau and Judas had beene truly penitent ; but where is true sorrow, it will often wring out teares; which are not repentance it selfe, but an effect of true repentance. Teares no certain signes of true repentance.

*Quest.* Whether are teares necessarily required in sorrow for sin ?

*Ans.* In true sorrow of sin must be alwayes a deep displeasure with himselfe, sighs and groanes of a broken and bleeding heart for the displeasure of God, which is a supernatural motion of the heart. Whether required necessarily to true repentance,

But as for that bodily and sensible motion of the heart, which produceth tears and crying, it is always commendable where it is, but not always simply necessary ; for sundry things may hinder teares; and yet true sorrow be with dry cheeks ; As,

*Reas.* 1. Abundance of griefe may stop teares ; as a man may weepe for his friend, and cannot at the death of his owne Son.

2. Sometimes the constitution of the body will afford none, when the consolation of the heart desires to ease it selfe by them.

3. Sometimes the Spirit of God supplyes joy and comfort in the midst of their heaviness which abates the sensible smart, although it abates not the displeasure of our wils against sin, but enlargeth it.

4. Teares proceed from many causes outward, as excessive joy, excessive sorrow; anger, compassion ; and in a word, both from fained repentance, and unfained ; as we may not count them among the infallible signes of true repentance and sorrow for sin.

FINIS.